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The Living Church



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"America's Police Power"

TO THE EDITOR: Great as is my true admiration and affection for England, I confess that I cannot be so enthusiastic as Dr. Prince of Lake Forest, in your issue of April 17th, for an alliance of America with the British Empire for the peace of the world. I have a feeling that peace can never be maintained without the establishment of economic justice for all the nations. That can never come about until access to raw materials and to markets is made possible for the central European nations. That official Britain has shown any particular interest in such matters has hardly been apparent in this generation. Britain and France were the ones who dictated the Versailles treaty. It was also they, chiefly, who reduced the League of Nations to a merely political instrument, and prevented thereby the economic stabilization of the world. One need have no affection for Fascism to see that British policy had a good deal to do in provoking the Fascist reactions. Nor has there lately been much indication of the emergence of any larger view of the world, in British diplomacy, than that of a planet created for the welfare of the Empire. The other nations are hardly prepared to acknowledge the superior rights of Britain to control the world and deal out as she will their economic supplies and opportunities. This is easily understandable.

Britain and America could unite profitably on a demand for international equality of opportunity for all nations; but neither Britain nor, it must be confessed, America has as yet shown much interest in economic welfare of other than their own respective families. Until that better and more Christian attitude emerges, American coöperation with Britain, in political pressures put upon the rest of the world, had better not be too close, at least if what we want is world peace.

Dr. Prince must know that there are a good many people in England itself, loyal Britons, too, who think that imperial ambitions and projects are none too good for England's own welfare or for world happiness. The addition of America, as a political ally, to the British imperial forces, would only aggravate what these Englishmen are persuaded is the pressure of an undesirable bloc which can maintain itself only by force and at cost of world war. It is some of the best lovers of England, in England and in America, who think this way.

(Rev.) BERNARD IDDINGS BELL.

Providence, R. I.

TO THE EDITOR: May I voice my hearty endorsement to the well-reasoned, sane letter from the Rev. Herbert W. Prince on the subject of No Foreign War [L. C., April 17th]?

Amid the welter of loose thinking, weak and wishful thinking, and fanatical thinking now poured out upon us in the press, it is cheering to hear now and then a strong, clear voice raised in support of unselfishness and chivalry for the weak and defenseless; and against smug isolation as an ideal for this great and powerful nation. The idea of isolation, in any case, to be insured to preliminary legislation, is as fatuous as it is indiscreet and inhumane.

How peace may most probably be attained, if at all, is ably outlined in the

author's P. S. Would that Dr. Prince's words could be printed as a pamphlet for wider distribution!

M. I. ROBERTSON.

Summit, N. J.

TO THE EDITOR: The letter in your issue of April 17th by the Rev. Herbert W. Prince is typical. How long, O Lord, how long!

This letter assumes that the United States always acts as the international Good Samaritan and that Great Britain is a paragon of international good will. When will the clergy cease living in an ideal world?

As you suggest (in your editorial) the joker in the letter is the P. S. Why ally ourselves with Great Britain? For sheer hypocrisy her foreign policy has recently been consummate. Great Britain has certainly showed no generosity toward the attacked power in Spain. (Rev.) H. D. GASSON.

Sanbornville, N. H.

TO THE EDITOR: People have a long memory for high-sounding sayings, such as President Wilson loved to use, but often a short memory for facts. When the Kaiser told Ambassador Gerard that he would stand no nonsense from the United States after the war was over, we thought it was only the idle bragging of an insane war lord. It was much more than that. It was the plain warning of a man who had a fair expectation of making it good, as things stood then. If he had won the war, as he was on the way to do when we entered, we probably would have had, long before this, either to accept his definition of "nonsense," or else . . . "The world" is large, truly, but it begins on the south, for us, at the Rio Grande, where the shadow of the spiked helmet was already beginning to fall. Is the Monroe Doctrine "nonsense"? William II thought it was; and perhaps he was right.

I am not arguing for or against pac-

ifism. I only contend that we should leave side issues alone, and face the issue of whether there is anything in the world worth fighting for. Wilson's words were vague and sonorous, sometimes, at least; but there is no question that he believed that the danger threatening us was specific and imminent. As to the mistakes of Versailles, they were many and grievous, and are frequently commented on; but I cannot see what they have to do with the case.

VICTOR CRONK.

La Grange, Ill.

TO THE EDITOR: Allow me to congratulate you on your editorial, America's Police Power. You have said something that should have been said long ago.

(Rev.) C. G. ZIEGLER.

Ishpeming, Mich.

Flood Relief from Puerto Rico

TO THE EDITOR: Referring to the remittances made by me in the name of my fellow priests of Puerto Rico for the flood sufferers, I have noticed [L. C., March 20th] that you inserted the names and the amounts, but have failed to mention where they are from, as you do in regard to other remittances.

We would like our friends in the States to see that the clergy of Puerto Rico have taken interest and have done their part to help them in their hour of need and suffering. Although the amounts are small, nevertheless, as they are all we can do, we do it with loving prayers that God our Lord may bless them and bring them relief and comfort.

(Rev.) E. REUS-GARCIA,

Treasurer.

Ponce, P. R.

Marriage

TO THE EDITOR: I have just received, through the post, a statement, subscribed by signatories whose names command my highest respect. I cannot, however, bring myself to sign this statement because it contains the following words:

"We recognize that some scholars think that this prohibition does not apply to the innocent party in a divorce secured on grounds of adultery and, this matter being doubtful, we admit that there may be legitimate question about the right of the Church to bless remarriage in such cases but in no others."

Apart from loose wording ("scholars," "the Church," "grounds of adultery"), this is (1) wrong in principle, (2) without scriptural proof, and (3) illogically impossible.

(1) Such "recognition" of "some scholars" is completely subversive of the laudable end which these good and learned priests have in view. There is scarcely any opinion, however loose, relating to sexual relationships, that cannot claim the support of some "scholar." Some people would say that Bertrand Russell is a scholar.

(2) Holy Scripture affords no ground for exempting "the innocent party, etc." St. Matthew 5:32, which is sometimes adduced, cannot, on any interpretation, be said to permit a woman to put away her husband and expressly states that "marriage" with "her that is put away" is adulterous—which

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could not be so if she were unmarried. The attempts made by some Protestants to overthrow this usually involve them in two positions: (a) that Christ permitted husbands such divorce as would dissolve the *vinculum* (which is contrary to the Catholic tradition), and (b) an abuse of Galatians 3:28 which, if allowed to stand, would throw a large part of St. Paul's teaching into confusion. This is coming to be the second most abused text in Holy Scripture, the first being II Corinthians 3:6 b.

(3) To exempt one party to a mutual bond (but not the other party) is equivalent to saying that, though A is married to B, B is not married to A, which is absurd. As this has been often stated and never refuted, I need not expatiate upon it.

(Rev.) JOHN COLE McKIM.

Peekskill, N. Y.

Acrobatics on Marriage

TO THE EDITOR: Inasmuch as Canon B. I. Bell and several other clergymen have reopened the matter of refusing any marriage to divorced persons, and inasmuch as we are aware that many Churchmen hold an opposite view, we believe the matter should be settled finally once and for all. The method we propose is directly in line with the reasoning of one group, and probably will not be objected to by the other group. This would be to follow the Dominical suggestion of St. Matthew 23:2-3, and to refer the whole matter to an assembly of American rabbis.

(Signed) SAMUEL N. BAXTER, JR., HERBERT S. BROWN, OLIVER D. CARRBERRY, DONALD W. CONDON, JAMES COSBEY, JR., MAX B. COURAGE, J., JOSEPH MEAKIN HARTE, BERNARD HEMSLEY, J. WARREN HUTCHINS, HARRY H. JONES, CURTIS W. V. JUNKER, CHARLES D. KEAN, JOHN S. KROMER, STILES B. LINES, ROBERT G. METTERS, FREDERIC R. MURRAY, GEORGE E. NICHOLS, ISAAC NORTHRUP, GEORGE F. NOSTRAND, JAMES A. ROCKWELL, LAURISTON L. SCAIFE, JAMES P. TROTTER, JOHN W. TUTON (Students at the General Theological Seminary).

New York.

WE ENJOY the verbal acrobatics engaged in by the 23 seminarians listed above; but their reasoning is illogical. Perhaps if they applied themselves to the study of logic as assiduously as to jokes they would recognize an undistributed middle term. Their syllogism may be set up like this: "Some of the sayings of our Lord are binding moral law. 'The scribes and pharisees sit in Moses' seat; therefore whatsoever they bid you, these observe and do' is a saying of our Lord. Therefore, 'The scribes, etc.,' is binding moral law." It might be of some value to observe also that when our Lord enunciated His "principle" on marriage He expressly stated that it countermanded the teaching of the scribes and pharisees, loosely paraphrased above as "an assembly of American rabbis."—THE EDITOR.

The "Center of Unity"

TO THE EDITOR: The Edinburgh Conference, like that of Lausanne, will be of interest and importance, but it will not afford a solution. Christian unity will only be accomplished by a return to the Center of Unity under the leadership of the Holy Father, the acknowledged Head of Christendom. That would not mean the rigid

regimentation which Anglican leaders are so concerned about. There would be room for all types, temperaments, and varieties, such diversity however being based on a common unity of faith and discipline. When we once shall have made up our minds and hearts to tackle this problem along the lines of Scripture and tradition, then we shall see the goal of a united Christendom in the One, Holy, Catholic, and Apostolic Church of the ages. In the words of the late G. K. Chesterton, "A Catholic has 50 times more feeling of freedom than a man caught in the net of the nervous compromises of Anglicanism."

H. F. STUART.

Pekin, Ill.

The Forty Racket

TO THE EDITOR: In THE LIVING CHURCH for April 17th you tell of Dean Grant's correspondence to the patrons of Seabury-Western Seminary. The outlook seems to be most discouraging: that there is a lack of candidates for the ministry, and that this year there are more openings, at living salaries, than there are men to fill them. It seems uncanny, hardly to be true, but if it is true, then why is it that so many good priests in their 40's are left in the dark? There is something wrong. Time would seem to be ripe for some definite positive move to solve this problem, and to make a point of it before the General Convention which is to assemble this year. Business is returning by leaps and bounds, the churches in many places report that this Easter there were greater crowds, and thousands making their communions. A grand and glorious atmosphere prevailed and surely monies increased with the spirit of that feast. Now, shall we carry this exuberance into the ranks of the unemployed clergy who have been discriminated against because they are over 40, who have been caught in a jam through no fault of their own, and are still being rebuffed on the meanest excuses—that they do not belong here, their letter is elsewhere, or they are bachelors, or being over 40 they are out of the pale of consideration? To be caught thus is not very pleasant, to say the least, nor is it very encouraging.

The book, *Life Begins at Forty*, brings out the same idea that at 40 man is best equipped to master life's problems. . . .

Maybe, as I have learned of late, chaplains to the city institutions are to be subject to civil service commission regulation "under 40." Is this merely an opening wedge to further political domination? For I have it on good authority that such settlement was definitely agreed to by the mayor and his committee and that there is no hope of any change in regard to it. What is to be done for the priests who have done good work in that capacity, now that they are over 40?

Here is another slant on our situation. Ministers from other denominations are frequently received into this Church, they are provided for, they are supported—while native-born sons are compelled to walk the city streets begging their bread. Many ask to be deposed. Why? We know who have thus far stood the test!

I have heard of one instance where five clergymen shared their salary, in order to put two fellow-men to work. There may be similar acts, but only this one has come to my notice.

Why should any priest who has served loyally for 20 or more years in this Church be left behind in the country's return to prosperity? Industry is getting more and more its wind. Youth is being cared for in the Church, new green graduates are sought after. While experience is left to rot, there is a way out. While the upper brackets fail to share, while parishes wreck the health of one incumbent after another, before they are

40, the life of many could be saved, health could be prolonged in strength, and the greater glory of God could be served. . . .

If it be true that youth must have its sway, then why not give up the whole ship to inexperience, and experiment?

(Rev.) PERCY R. DEACON.

New York.

Our Attitude

TO THE EDITOR: As a member of the younger generation, and one who is studying for the ministry, I was interested in reading Bishop Stewart's article, *Youth and the Church*, in your issue of April 3d. I agree with him that the most important task facing the Church is to arouse the enthusiasm of the younger generation. However, when he says, "I accuse the parents of this generation," he has told but a third of the story. The younger generation, its parents, and the clergy are equally to blame for the situation.

The attitude of the clergy, which stands as a barrier between youth and the Church, is perfectly exemplified by your editorial, in the same issue, on the Palm Sunday service of Christ Church, Cambridge, Mass. I am not a member of the Rev. Mr. Glenn's parish nor am I concerned, at the moment, with defending the use of the donkey. I realize that there is much to say on both sides of the question. What does concern me is the fact that you have chosen to overlook the reason for the donkey in the service, which was to interest the Sunday school congregation. You have, instead, chosen to ridicule the service with arguments so pedantic as to be almost unbelievable; you have dragged in ecclesiastical politics for no valid reason whatsoever; and, finally, it seems to me, you have shown an underlying narrow-mindedness that would undermine the power of any organization. I read the editorial three times before I was sure that you really had been able to display such unreasonableness.

My one consolation is that few of the younger generation will read your editorial. I would be interested to know how you justify your stand.

FRANCIS O. AYRES, JR.

Cambridge, Mass.

THE ITEM in question was not an editorial but, like most observations in *Through the Editor's Window*, an attempt at humor. We can only suggest that our serious-minded young correspondent read the article a fourth time, with a smile firmly fixed on his face and a grim determination to be amused.—THE EDITOR.

"Flooded Each Year"

TO THE EDITOR: It is with some astonishment that I note in your report of the diocesan convention of Southern Ohio [L. C., April 17th] that St. Luke's Church, Marietta, "has been flooded each year for the past 25 years, at an average annual cost of \$600." The parish fabric has suffered flood waters in this century in the years 1913, 1932, 1936, and 1937, with a mean average of flood repair costs over the 25-year period of \$600 per annum. Consequently, we are not quite such a frequently saturated parish as the report would seem to indicate.

It is very much our hope to erect a new church on land which we own, situated on higher ground in the center of our residential section. To do so we shall have to rely upon diocesan and national Church assistance, for our own parish and community have, of course, been sadly crippled by the successive floods of March, 1936, and January, 1937.

(Rev.) LYNNLY BOYD WILSON, JR.

Marietta, Ohio.



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EDITORIALS AND COMMENTS

Theological Education

ONE OF THE THINGS most needing the attention of the coming General Convention is theological education and its possible improvement. It is not that the various seminaries are unduly to blame, or that their deans and faculties need to be scolded. They do very well, indeed better and better, what they think the Church desires them to do. What is necessary is that the Church as a whole shall make plain the changes in emphasis and in preparation which the modern day demands.

Scholars are always conservative people. Readjustments in education of any sort are brought about not by them but rather by public demand. The Church ought no longer continue to commit to seminary authorities, who are not actively engaged in the Church's work, full responsibility for directing the training of those clergymen who must carry on that work, nor ought we to be content to blame the seminaries for all the manifest defects of their product. We ought to speak up, and the triennial meeting is the time to do it effectively.

General Convention in 1934 set up a Joint Commission on Theological Education. Reports of similar commissions in the past have been innocuous. Better things have been hoped for from this one, which has an able and distinguished membership. Possibly we should still have these good expectations; but it is disconcerting that up to date the Joint Commission has placed before the deputies and the Church in general no conclusions or recommendations whatever, for our advance consideration. What manifestly would be undesirable is a report from the Commission made public only at Convention time, either recommending nothing much or else making suggestions that for proper action need long discussion, and must prudently be shelved for lack of time for it.

Two proposals have been made for improvement of what is admittedly an unsatisfactory situation. What has the Joint Commission to say about them?

First, the diocese of Rhode Island has petitioned General Convention to set up a national Board of Examining Chaplains, whose tests, not of orthodoxy (that is the business of the ordaining bishop) but of necessary information, shall be reasonable and uniform. That the present system, of different exam-

iners and differing standards in every diocese, with testing conducted by people often unskilled in pedagogical methods, is unsatisfactory to all except those desirous of making it easy for unprepared men to "get by," seems to Rhode Island so plain as to need little argument.

Last autumn THE LIVING CHURCH asked Canon Bernard Iddings Bell, who has intimately studied the English system (where they have had national examiners for years, to the entire satisfaction of everybody), to write a paper on the matter. The publication of this paper resulted in many manifestations of approval and very few indeed of dissent. The whole matter was then referred to the Commission on Theological Education, with a request that recommendation be made based on the Rhode Island memorial. This is one of the things the Church hopes to hear about, *in time for general discussion before the Convention is imminently upon us.*

Second, the Council for the Clinical Training of Theological Students, a society composed of some very able lay people, including a number of leading medical men, has been calling vigorous attention to the fact that seminary graduates have little or no practical knowledge of how to minister to actual people. To some extent the old diaconate, spent in parishes, under training by older clergymen, supplied that need; but it has almost wholly disappeared. Young men now for the most part go at once from ordination into independent cures. They know next to nothing about how to teach, how to preach, how to minister to the sick or dying, how to comfort the sorrowful, how to organize, how to deal with vestries, even how to make parish calls that are more than occasions of genial good-fellowship. They are often ignorant of social conditions, inept in dealing with maladjusted persons. Finally, they have little or no knowledge of systematic devotion, how to practice it themselves or how to teach it. Yet they are given independent cure of souls. Good men though most of them are, the amount of spiritual malpractice that results is unpleasant to remember.

The Council says something must be done about this. The Forward Movement Commission has called attention to the need. We agree. Many people agree.

The conference on missions recently held in Philadelphia

urged "that the Commission on Theological Education publish its findings." The discontent among the laity over this whole matter is growing, and becoming vocal. Summer schools at Cincinnati (on social matters) and at Holy Cross (on systematic religious practice) have been started; but they reach only a fraction of the ordinands. We hope that the Joint Commission on Theological Education has been listening to the undertones of discontent and has something definite and practical to recommend.

The suspicion is firmly grounded, among the laity, that many men being ordained—fine material, most of them—are not prepared for a decently effective ministry, and that this is a major cause of the Church's weakness, especially in smaller places. We hope to see, and that before the summer scatters people for their holidays, a set of brave, informed, and definite recommendations from the Joint Commission.

The Ever Present Lord

THE FORMER DEAN of St. Paul's, London, Dr. Inge, once called the Ascension "the happiest of all departures; the most joyous of all farewells."

Of course it is. For it does not tell us of an *absent* Lord; it declares its faith in a Lord who is ever *present*. It is significant that the record of the Ascension simply declares that "a cloud received Him out of their sight." To be sure, we say that He is "ascended into the heavens," but that does not mean that he has gone away from earth. Up and down, ascending and descending, are figures of speech when used of the spiritual world. Heaven is a higher order of life, a higher sphere of being. Christ is here, although He transcends the power of mortal eyes to see Him. His presence is a hidden presence. A veil has dropped which hides Him from our eyes; but He is behind the veil.

After His resurrection, our Lord made visible appearances from time to time. One characteristic of these appearances was gradually preparing His disciples for the different presence through which He would be with them always, even unto the end of the world. That characteristic is their transitoriness. One moment the disciples were alone in the upper chamber; the next moment He "stood in the midst." Again, they were fishing by the Sea of Galilee; then as they looked up they saw Him on the shore. There followed a remarkable conversation with penitent Peter, and then He was "gone." The disciples walked with Him on the road to Emmaus, although they did not know that it was He; just as they recognized Him, He "vanished out of their sight."

Was not this to help them to understand that He was *always* present, whether they were aware of it or not? When He had revealed Himself often enough for them to be convinced of His continued presence beyond the possibility of error, the veil drops, the cloud receives Him, and He is seen no more. But He is there, unseen, and they are never alone.

No thought of ours can possibly make all of this plain and simple for ourselves; much less, fully explained to others. Somehow, however, the Apostles passed from fellowship with our Lord in the flesh to fellowship with Him in the spirit. The Ascension was not, for them, a departure; it was for them and is for us, the sign of His continued presence. He is no longer working in a localized way; He is ever living and laboring for us in that other world which knows no restrictions of space or time.

If one is tempted to declare this a mystical statement hard for plain, practical, prosaic people to accept, let us remember that even Huxley once declared that the mysteries

of the faith are child's play compared with the mysteries of science. It isn't easy to believe that the table and typewriter on which these words are pounded out are nothing but a whirling collection of electrons, protons, positrons, neutrons, and wavelces rather than the solid, substantial things they look like! Perhaps we would best fly back to the philosophy which Ronald Knox describes in his famous limerick:

A young Oxford student said, "God
Must think it exceedingly odd
That this beautiful tree
Just ceases to be
When there's no one about in the quad."

The Curate Seeks the Cure

WHEN the rectorship of a large parish falls vacant, the vestry of the parish and the bishop of the diocese invariably receive letters from a number of clergymen asking that their names be considered in filling the vacancy. Here is a letter that Bishop Mitchell of Arizona has sent to clergymen from whom he has received such letters:

To CERTAIN CLERGY, who have "applied" or are "candidates" for the "job" of being rector of Grace Church, Tucson:

Dear Brethren:

I have received your letters and have given considerable thought to the fact that they were written. Some of them I have forwarded to the senior warden, but have not read all of them; I did read one or two.

I am far from desiring to appear unsympathetic, or hurting your feelings; but you raise a question which, as it seems to me, strikes at the very heart of the ministry and, therefore, of the Kingdom through the Church.

What I am about to say probably brands me as being old-fashioned and "out-moded"; but, as I said to the vestry of Grace Church, the writing of such letters indicates a conception of the ministry and of God which is wholly foreign to what, as it seems to me, are the true ones. According to the latter, the ministry is not a profession and its members are not running for office or hustling for jobs. Your letters give me the impression that your notion is that Tucson is a nice place in which to live, Grace Church is a large and prominent parish, and you would like the job of running it. There was nothing in the little I read to indicate that the writers felt they had been called of God to Grace Church and, at most, this could not have been true of more than one. As I said to the vestry, there were, no doubt, among all of the "candidates," men who could do a routine "job" very well; but that what the situation in Tucson required, like what was required in every other congregation in the Church, was a very different kind of leadership. As I see it, any man who could tout his own capacities and get his friends to write in his behalf, as though running for political or other office, had thereby disqualified himself from any consideration at all.

It is a distressing thing to see so many clergymen peddling their wares when a large parish is vacant, but who never think of themselves in connection with mission stations when these are open. On the other hand, it is reassuring to receive letters from men who say that they feel called to do missionary work. These do not "apply" for any particular place, but offer themselves for any work which it might be thought they could do. They were not "candidates" for the rectorship of any "prominent" parish. More than one of them has come to this district and they are doing magnificent, self-sacrificing work extending the Kingdom of God. They go on the theory, which, I am sure, is the right one, that God will place us eventually where He wants us, if we are willing to let Him do it. I cannot think He means us to take matters into our own hands and do our best to grab some "plum" without regard to whether it be His will or not. Certainly, at most, only one of the present "applicants" could possibly be right in thinking he is doing God's will in making "application"!

Here is another consideration. Is not the whole idea of "promotion" (which, without exception, always means going from a smaller to a larger charge) pure worldliness? If we are now doing God's will where we are, how could any change be a "promotion"? There is a vast difference between doing the work

of God and doing His will. It is possible for the one to be absolutely opposed to the other.

For these reasons, the vestry and I have agreed not to consider the "application" of any "candidate."

Regretting to have to write such a letter even to one clergyman, and trusting that, if the view set forth here be correct, you will adopt it, but, if it be wrong, you will convince me of that, I am, with best wishes,

Sincerely,
(Rt. Rev.) WALTER MITCHELL,
Bishop of Arizona.

Granted that the situation of clergymen "peddling their wares" is deplorable, who is really to blame for it? The individual clergymen? Or the Church that has so far been unable to devise any better method of clergy placement?

Will the General Convention of 1937 do anything about remedying this intolerable condition? There is a Joint Commission to study the question of the placement of the clergy. The Church is eagerly waiting to see what kind of report it will make, and what action the Convention will take.

Marriage and Health Legislation

TWO MORE STATES are to be added to the list of those requiring a breathing space between the application for a license to marry and its issuance: New York and West Virginia. With the latter falling in line the province of Washington is nearly unanimous. Only the District of Columbia and Virginia interpose no delay and in the latter state, we are told, the situation is not really serious. In the diocese of Washington, the leadership has been that of the Church; in New York the Church representatives heartily coöperated. There is now a solid block of states in the East requiring a wait of from two to five days and where the "hasty marriage" is made difficult, if not impossible, except in emergency cases.

In Pennsylvania the department of Christian social service has prepared a bill providing for a health certificate before the issuance of a marriage license, for which it will wage an educational campaign. It is part of the campaign against venereal diseases which is being so effectively fostered by Surgeon General Parran. At the recent meeting of the social service department of the province of Washington, in Baltimore, the guest speaker was Dr. Thomas B. Turner of Johns Hopkins University, representing the United States Surgeon General. In a clear and objective manner, he outlined the federal control program for the prevention of syphilis. He stated that syphilis added to the financial burden of every city, particularly for the care of insane people and those with heart disease. He also stated that we have not such good weapons in the fight against gonorrhea. Probably 10% of adults have or have had syphilis, and 11% of admissions to mental hospitals are due to this cause. It is a leading cause of stillbirths and infant deaths, as well as of blindness.

The federal objectives are two: Prevention of new infections and the prevention of the occurrence of disabling and killing lesions. The control measures which he urged included prophylaxis, elimination of sources of infection, and treatment of syphilitic women who are pregnant. He urged that a Wassermann test should be given to every pregnant woman. Dr. Parran is leading the campaign to put these control measures into practice, but is handicapped by his lack of trained personnel and adequate treatment facilities. Drugs and free clinics cost money. Legal measures are also needed and a great deal must be done in the way of public instruction.

To the question, "What can lay people do?" he replied: Aid in creating a background of informed public opinion,

especially with the leaders in a community; support the local program, especially with tax-levying bodies; support the enactment of sound laws, and aid in the campaign of public instruction.

This commission expressed its appreciation to Dr. Parran for his generosity in asking Dr. Turner to present this subject to the commission, and especially to Dr. Turner for his courtesy in addressing the commission so graciously and helpfully on such an important topic. Further, the commission agreed through the social service commissions of its constituent dioceses to carry on campaigns to support the federal program.

A Religious Education Guide

THE TENNESSEE department of religious education has published a splendid guide book for parishes and missions. Issued in the form of an 8½ by 11 inch loose leaf booklet, it sets forth standards and a two-year program for churches and church schools throughout the diocese. Eminently practical suggestions are made for the children's, young people's, and adult divisions of the church school, and other sections are devoted to special offerings, leadership training, college students, and pageantry. Each section contains a bibliography for further reading on the subject.

The Tennessee guide book is full of practical suggestions that would be valuable in any parish in the Church. For example, one suggestion that appeals to us is the suggestion of a cradle roll as well as a font roll for the infants of the parish. The cradle roll lists the unbaptized infants, the name of every child in the parish being entered upon it at birth. When the child is baptized his name is removed from this list and transferred to the font roll. Both lists are posted in a conspicuous place, thus reminding parents not to delay Holy Baptism for their children.

The chairman of the department of religious education, which sponsors this publication, is the Rev. Dr. Charles F. Blaisdell, rector of Calvary Church, Memphis. Under his direction the guide book has been compiled and issued by a two-year program committee, the chairman of which is Miss Annie Morton Stout. Already recognized as one of the ablest religious education workers in the Church, Miss Stout has added to her accomplishments in the guide book, which ought to prove a powerful stimulus to the cause of religious education.

Buddhist Services

FROM JAPAN a reader sends us an interesting clipping telling of a Buddhist service to celebrate the reconstruction of a pet cemetery. The equipment of this burial ground for dogs, cats, and other animals includes a regular chapel, a special sanctuary, a complete "charnel temple," a crematory, resting facilities for visitors, and a stone monument. At the service described about 100 priests of the Jodo sect held a Buddhist Mass to celebrate the installation of new equipment. An American Churchwoman, visiting in Japan, describes the service as follows:

"There was a regular Buddhist service held for the departed spirits of the pets in a little temple and the priests marched around among the hundreds of graves chanting and burning incense. We visited the graves of many dogs, cats, a monkey, a white rabbit, and a pet snake. But strangest of all to me was the grave of a dog which had a nice little monument on which was inscribed, 'Gloria in Excelsis . . . There shall be no night there.'"

Below the Latin and English inscription was the name of

an individual with the title "the Rev."—apparently an American or English clergyman. Our correspondent comments: "That was almost too much for me!"

These Masses for animals are not the strangest of the services that are held by various Buddhist sects. There is, for example, an annual Mass for the Souls of Broken Needles, one for Flowers That Are Broken in Flower Arrangements, for Oysters That Are Killed When the Pearls Are Extracted, and so on. One of the oddest is the service to Comfort the Souls of Broken Dolls, which is held by Buddhist priests every year at a primary school in Tokyo.

We wonder what those individuals who loudly declare that one religion is as good as another and that Orientals should be encouraged to develop their own religions rather than to accept Christianity would say about such services. Beautiful and picturesque they no doubt are, but that does not make them true.

Through the Editor's Window

AN ANONYMOUS note received by Bishop Manning recently contained the following mild rebuke: "Half the lies you are telling ain't true."

"THE AUXILIARY of the Jacksonville district of Florida, meeting the other day, voted to secure signatures condemning lynching this Lent, when the Church and the Negro is to be studied by women throughout the Church."—*North Carolina Churchman*.

BY ALL MEANS let's have a moratorium on lynching in Lent. One has to give up something, you know.

"THE REVEREND Mother's birthday was celebrated April 12th. Sister Lillian baked a cake that was a masterpiece both in height and decoration."—*Bethany Home Chronicle*.

WAS IT by any chance also edible?

ANSWERS TO CORRESPONDENTS

W. A. D.—The earliest writing in which the word "Catholic" appears is in a letter written by St. Ignatius, Bishop of Antioch, to the Church at Smyrna: "Wherever the Bishop shall appear, there let the people be; even as where Jesus Christ may be, there is the Catholic Church." It also appears in a letter of about the same date (about 155 A.D.) of the Church at Smyrna on the martyrdom of St. Policarp. "Apostolic" is used in the same documents, but applied as a title of the Church given by Origen: "The evangelical and apostolic constitutions"; and by Tertullian: "For in this way the apostolic churches bring down their accounts" about 195 A.D. But the idea is contained in Acts 2:42. "Orthodox" is a word arising in later times, so that it would be difficult to trace its beginnings. As used by the Eastern Church of the present day it designates all those who accept the decisions of the first seven General Councils, but exclude those of later councils accepted only by the Western Church, and are in communion with the ecumenical patriarchate, and in this sense cannot be prior to 787. The idea of orthodoxy is, however, implied in St. John 8:13f, Acts 2:42, and 1 St. John 4:1-3.

THE WORK OF THY FINGERS

WHEN I behold the broad moon's silver face
Dimming the stars with its more glorious light,
Or poised, a golden disk, on wooded height;
And when I contemplate the boundless space,
And with a wondering eye attempt to trace
The fixed stars in their eternal flight
Across the trackless sky, till from my sight
They sink below the distant mountain's base:

When I behold the waves on pebbled shore
Race their prescribed course and turn again,
Or faintly hear the curling breakers roar,
Beating their rocky boundaries in vain,
Doubt stands rebuked, nor seeks another sign,
Acknowledging Thy handiwork divine.

REV. ALBERT H. STONE.

EVERYDAY RELIGION

The Children of Charlie Soong

GOOD OLD New York *Times*! Made a thrilling "scoop" out of Madame Chiang Kai Shek's own story of the Sian rebellion and her husband's diary while prisoner. It is copyright and deserves to be so. The *Times* paid \$5,000 for nine articles which ran from April 16th to 24th. The sum will be given to the widows and orphans of 21 of Chiang's bodyguard who died defending him at Sian.

It's a glorious tale. And God and Christ enter into it with power. It reads like the Acts of the Apostles—the Christian spirit versus the world.

I'm making a little book of the clippings. If any youth forum calls on me to speak, I'll tell them the story of Chiang and Mayling, his wife; surely as princely and noble a pair as can be found on earth today. As I think of them I want to put them up in my Hall of Fame along with King Arthur and King Alfred, with St. Genevieve and Joan of Arc, and the Chevalier Bayard and Gordon of Khartum.

It's too bad that Chinese names are so unmanageable in English and that we can't name our babies after this pair. But certainly it is high time, isn't it, that we drop the notion of the "heathen Chinese" which has clung to us ever since the building of the Union Pacific. By this time the spirit of John Hay is fairly shouting at us that the race which bred Sun Yat Sen and Chiang Kai Shek is more than worthy of the admiration of the race which bred Washington and Lincoln.

Read the story for yourself. It is like the sweet breath of heaven after the infernal stench coming out of Addis Ababa and Warsaw and Madrid.

And what is so delightful about it is that America had just a little hand in sending Dr. Sun and Chiang Kai Shek upon their heroic way.

It was a long time ago that a little ship boy got left behind on the docks of Wilmington, N. C. He was only 12, and his name was Soong. Surely if ever a boy was far from home—whether by reason of distance, or color, or speech, or visible means of support—little Soong was that boy.

But a good Methodist family took him in as one of their own. He was "Charlie" to them. They gave him a good home and an education and sent him back to China, a witnessing Christian. He found a Christian wife. They dedicated their children to Christ and the service of China. They sent their children to America to complete their education.

One daughter married Sun Yat Sen, whose first contact with our Lord was found at our own Iolani School in Hawaii. Another married Dr. Kung (lineal descendant of Confucius), Christian college president and later Minister of Communications. One son became Minister of Finance. And the other daughter is Mayling, the gallant Christian wife of Chiang Kai Shek.

Long live the children of Charlie Soong. Their nation trembles to new birth. Thank God that for China's need He raises up noble leaders for an instinctively noble people.

* * *

But what if little Charlie Soong had looked up into certain faces in Wilmington, N. C., and had not found Christ shining there?

The Rural Obligation of the Church

By the Rev. Goodrich R. Fenner

Rector, St. Andrew's Church, Kansas City, Mo.

THE CHANGES in every phase of rural life have been vast and kaleidoscopic in the past five years. There has been a tremendous welter of facts, figures, and fancies, but out of them we are beginning to discern certain forces and movements that affect fundamentally the attitude which the Church should take toward its rural work. The social sciences as they concern people in town and country have put into the hands of the Church a scientific technique for the approach to its task. This technique makes forever unnecessary the old game of guessing which has characterized so much of her past effort. The social and cultural effects of change can now be determined, and the Church needs to recognize these forces of social change in the lives of her people.

Dr. Glenn Frank, former president of the University of Wisconsin, made the following statement in a recent article:

"It is important just now for America to make up her mind about the kind of rural life she wants to see developed. We have spent enough time weeping over the collapse of an old rural culture that we probably could not bring back if we would. It is time to work out a new rural culture that shall, as an alluring goal, give meaning and momentum alike to the masses and to the leaders of rural America."

To anyone who gives serious consideration to what is going on in the great rural segment of American civilization doubts cannot be raised as to the validity of Dr. Frank's challenge. The outcome of these changes, whether for a higher and a more wholesome life in rural areas or for further confusion and ultimate disaster, depends in large measure upon the conscious realization by the Episcopal Church of the changes that are taking place in country life. No hit and miss attitude can be taken toward our task in the rural field.

Whatever might be the social responsibility of government, we cannot fail to see that at this juncture in our political life the rural social question has been brought to the forefront in the public mind. It is being agitated; it is being criticized; and that in itself is a hopeful sign. One wishes that the same thing could be said of the Church with relation to her rural responsibility. As badly as the people who live on farm and ranch and in little towns need the confidence that can come from a stable economic order, they need just as much the reinforcing social and spiritual values which the religion of our Lord can give them. Culture is a hollow thing if it leaves religion out, and there can be no new rural culture, however much the government may strive, if the Church is not putting a spiritual content into the elements that are being molded to form a new rural civilization.

We are accustomed to think of a civilization as the customs, manners, and *mores* of a distinctive people. It must issue in organization, enlightenment, and progress. In its very nature it is a discernable and a coherent force. Beginning with 1910 the old rural civilization which formed the basis and the backbone of American life began to decay. Industrialism and its social brother, urbanism, set in so rapidly and with such vehemence our rural civilization disappeared. There are fragments of it here and there in New England and in the old South, but only enough to be of antiquarian value—just a few living examples to which we can point and say that this is what it used to be.

To state the matter bluntly, the old rural civilization is gone. The 54,000,000 people who live in rural America have no economic security, no distinctive culture pattern of their own, and certainly no enduring spiritual background which can be used as a point of reference. This 44% of our American population has only an urban culture pattern and no means with which to accomplish it. Is it any wonder that rural peoples are bewildered and that they look with wistful eyes toward the city? Nothing should be more serious for the future of American civilization than to be faced with the fact that 44% of her population is socially disorganized and spiritually disillusioned.

The Christian forces of America should plead guilty to a large share in wrecking our old rural civilization. They had it within their power to raise a coherent and united voice for economic and social justice for the farm family; for orderly and well-adjusted community programs; for the encouragement of coöperative organizations among farmers; for the treatment of the land as a source of food and raw materials; for adequate facilities for health, welfare, and recreation in rural communities, and for the preservation of the unique values of rural life. But on the whole the Christian forces never used their voices for any of these things. The bitter truth is that while they did not actually take the lead into the city, they made no long tarrying after the city trek was under way. These forces of religion failed palpably to build any enduring quality in the heart of the old rural America.

THERE IS little of religious value, and still less of social value, remaining which can be carried over into a new rural culture. The notes that characterize religious effort in rural America in the last two generations are denominational strife, religious competition (resulting in over-churching), and a self-centered and self-serving sectarianism. Again, is it any wonder that in rural areas we now have the harvest of the largest pagan element in our national population?

We are alarmed and apprehensive at the constantly increasing growth of paganism in the United States. It has developed at such a rate that it threatens to change the spiritual character of our country. But where is it? With all the talk that we hear of our unregenerate cities, with their spectacles of godlessness, it must be said that they are numerically and proportionately more religious than our rural areas. The percentage of urban people who are not members of any religious body is 49, while the percentage of non-Christian people in rural areas is 64. And put in another way, there are 1,250,000 more non-Christian people in the country than in the city. Thirty-four and a half million non-Christian rural people! Is that not a cause for deep heart-searching on the part of Christian America? Here is the most urgent and the most dangerous situation with which American Christianity is faced. That is why rural areas of America present today the Church's most challenging missionary obligation.

If our scientists who deal with population matters are correct we will see within the next 40 years the population of the United States stabilized as between rural and urban. They will also become more nearly balanced. This means that there is a definite trend toward a stable population in rural areas

of approximately 70,000,000 people. But it means also that the Church's day of opportunity is in the present hour. What the Episcopal Church will be 40 years from now is largely dependent upon what steps she takes to draw rural America to herself in this urgent present.

Even to the casual observer it is obvious that the type of religion that obtains so generally in rural America is not as high as that which is found in our cities. Rural religion is so often characterized by a fanatical fundamentalism on the one hand or a bleak stolidity on the other. Rural people also have been the prey of the roving, claptrap exhorter whose "revivals" have swept over the land leaving great eddies of spiritual drought and disillusionment. Can we wonder that rural religion is backward? We sometimes assign as the cause for godlessness among rural peoples the fact that great scattered populations are unshepherded. But we must see also that another contributing cause—if not the greater one—is the mounting disgust which rural people have for these types of religion. They have been forced to the conclusion that this is all there is to religion and they eschew the whole scheme. It is usual to find in communities of 2,500 population six or eight competing religious groups, and yet approximately 65% of these populations make no religious profession whatever. Such is the state of religion in rural areas.

THE COUNTRYSIDE is dotted with abandoned churches. Is this because so many people moved into the city? Yes, partly, but a study of the situation convinces one for the most part that abandoned churches remain as testimonials to a type of religion that did not work. The itinerant ministry, no program except Sunday preaching services, no pastoral ministry, no vision of the Kingdom of God as the great force of universal brotherhood; these all have made for the barren waste left as a prey to predatory spiritual wolves. God's rural folk have been asking for bread and by our inaction we have given them stones. Because the Episcopal Church has been for so long at the bottom of the list in rural membership, it seems that our responsibility should by that token be all the greater. This assertion is fundamental. In the economy of spiritual things our responsibility, because we have done so little, is now greater than that of any other Christian body.

There is so much that can be said about what the Church should do for rural people. There are two principles, however, that can be laid down as a general rule for the whole of our rural Church work. The first one is "Evangelize." The Church should go into rural areas to preach and to teach the religion of our Lord Jesus Christ. It must be preached with a new conviction that rural people do want the Church. Many rural people are "gospel hardened," but they will listen to the preaching of a gospel that is brand new to them. The religion of the Church, for the most part, will be brand new to them. There is no question as to there being room for the Episcopal Church in rural areas. Obviously there is room in a field that is two-thirds unevangelized. Almost every abandoned church in village and countryside in rural America stands as a challenge to the Episcopal Church to come out and evangelize a people in a neglected area. Most abandoned churches are just that—an area of spiritual neglect.

The second general principle can be stated as the Church's need of a definite rural missionary policy applied to and worked out in each diocese. In the nature of our polity rural work must be a matter of diocesan administration.

With respect to country Church work, the following epitomizes the usual county survey made by land grant agricultural colleges:

"There appears to be very little policy on the part of state denominational boards for their Church work in the rural areas of the country. Whatever programs the Churches have are poorly adjusted to the rural situation and they are for the most part poor copies of city Church programs."

The character of the work of the rural church is widely different from city church work, and the Church as a whole will never succeed in rural places until it recognizes this fact. The Church, therefore, must evangelize rural people through a definite rural missionary policy based upon the social and religious facts in each diocesan rural situation.

As a Church we seem to have a clear idea as to our Christian responsibility in China and Japan and Alaska, but never yet, in all these years of our Church's life in America, have we had a compelling conviction concerning our responsibility to the unevangelized rural people in our own land.

The General Convention

By the Rev. Phil Porter, D.D.

Chairman, Committee on Diocesan and Interdiocesan Participation

THE GENERAL CONVENTION meets at Cincinnati, Ohio, October 6th this year. It is a long Convention, at least two weeks. In company with the General Convention meet the Triennial Convention of the Woman's Auxiliary and other organizations of the Episcopal Church. In the course of this great Convention the work of our Church is reviewed, and plans and policies are laid down for another three years.

Thousands of people from among our Church's most faithful and able members attend. There are distinguished visitors from our sister Churches in the Anglican communion. One sees the Church in its strength.

To most of us, both clergy and lay people here in the Midwest, the Convention is an opportunity for education and inspiration. Even our strongest congregations have a sense here of isolation and weakness. It is good to see and realize the national and international power of our fellowship as one does at this great Church gathering.

The purpose of this article is to suggest and urge your attendance in Cincinnati during the General Convention, for all of it if you can afford the time and money, and if this is beyond your means, then for some part of it. The two opening days, October 6th and 7th, and the weekends, October 9th and 10th and October 16th and 17th, will provide special attractions for those who can come but for a day or two.

You may come by motor or by train. Within a few weeks every rector in the dioceses adjacent to Southern Ohio will have in his hands, not only the program of the Convention, but maps and schedules for motorists who plan to drive their own cars to Cincinnati, and train schedules for those who will travel by railroad. It is hoped that special trains with pullmans will be made up in large centers, from Pittsburgh, Youngstown, Akron, Cleveland, Toledo, Detroit, Fort Wayne, Chicago, Indianapolis, St. Louis, and Louisville. Arrangements have already been made for such visitors to live for a day or two in their pullman cars while in Cincinnati, and the cost will be about \$2.50 per day per berth.

Why not plan your vacation this year in the beautiful month of October and at Cincinnati with General Convention? At this time the Ohio river climate is delightful. Cincinnati is an old and comfortable city, rich in cultural advantages, and well equipped to entertain this great national Convention.

(Continued on page 559)

A Forward Movement Conference for Negroes

By the Rt. Rev. Edwin A. Penick, D.D.

Bishop of North Carolina

THE FIRST of two conferences for Negroes, planned and financed by the Forward Movement Commission, was held in the library building of St. Augustine's College, Raleigh, N. C., April 13th, 14th, and 15th. Thirteen priests of the Church, selected by their respective bishops from as many Southern dioceses, extending throughout the South from Virginia to Texas, comprised the group. Bishop Washburn was responsible for this excellent personnel. For the most part, they were middle-aged men, experienced, and successful in their several ministries, conservative in temperament, and liberal in spirit. They composed a fair cross-section of intelligent Negro opinion. It was my privilege to lead the conference at the request of the Forward Movement Commission. Bishop Darst of East Carolina conducted the final session on Evangelism with inspiring effectiveness.

An introductory address defined the purpose of the conference as Seeking the Mind of Christ for the Negro in the Church. At the outset, it was frankly recognized that the success of the meeting would depend on the breakdown of the natural reserve that usually characterizes mixed racial gatherings. This was accomplished to the most amazing degree within my experience. There were no formal speeches. Each man spoke as he was moved by the Holy Spirit in the freedom of quiet conversation, with occasional undertones of emotion, flashes of humor, and good-natured banter between friends. One said: "The White man and the Negro have been deceiving each other for so long that I hesitated to come to this conference. I am surprised and delighted to find that at last we are sitting at a round table in a truth-meeting." Evidently, these earnest men welcomed the opportunity to share their secret thoughts and innermost feelings.

Early in the conference, the recent series of articles on the Negro appearing in *THE LIVING CHURCH* were assigned to the men for study and report. The careful analysis of these articles served later as a natural introduction to our discussion of the racial aspects of the Negro and the Church.

Our program was very simple. We devoted two sessions to the Seven Steps of Discipleship as the literature of the Forward Movement has made them known. Discussion, however, did not become general until we took up the subject, The Church's Program. This question was asked: How do you account for the lack of enthusiasm in the support of the Church's missionary work? A number of answers were immediately forthcoming, some of them exceedingly strange to me. For instance, one clergyman offered this syllogism as the attitude of his congregation: "The Church is engaged in missionary work; the Negro constitutes a missionary field; therefore, let the Church carry on the work among Negroes." It was an odd disclaimer of responsibility for their own co-operation. Here, certainly, was the rank fruitage of a policy of pauperizing. Political conditions in some Southern states also have a serious effect upon the Negro church. The Negro lives under the dominance of another race, a kind of alien, with little influence among the powers that be in society, government, education, and other phases of corporate life. It, therefore, behooves the White man to minister to the Negro race both without the Church in secular affairs, and within the Church in missionary activity. The Colored people are

either recipients of benefits or defendants against all sorts of encroachments. But against certain forms of offense, they are helpless to defend themselves.

One pathetic incident was offered by way of illustration. In a certain diocese, a special service was being planned for the presentation of the church school Lenten offering. The local Negro church was invited to participate, and accepted the invitation. A few days before the service was to be held, the chairman of arrangements withdrew the invitation with regrets. He explained that objection had been raised to the presence of Negroes in the White church. The Colored priest acquiesced, of course, in this decision. There was no alternative. This was his comment: "I am an adult and have become hardened to such slights. But my children do not understand. The babies in my congregation have been hurt. Christianity as far as my flock is concerned has been set back a full generation." After a moment's pause, he added: "The hardest hearts are found right in the Church."

IN SPITE OF such discouragements, the opinion prevailed that Negro congregations, when well informed, respond eagerly to the needs of the Church's missionary program. A striking instance of this spirit was cited by one priest whose congregation for years had given nothing to missionary causes. The younger parishioners became dissatisfied with this record, and demanded of their rector a definite parish program. A plan of action was worked out including the systematic visitation of all communicants, and within a few months the resources of the parish that hitherto had been devoted to local support suddenly increased several fold, attendance at services improved, and repairs to the church building, long-deferred, were made at considerable cost.

The rector accounted for this revival by the introduction of missionary zeal into a hitherto desultory parish routine. "Ideally," he said, "it should not be necessary for us to confer about Negro work. Such separate discussion groups as this are really a form of racial discrimination. The Church is 'one.' A divided Church is unthinkable. And the one task to which the Church is pledged is to bring Christ to all peoples and nations and tongues."

Contrary to the method recommended by the National Council, the discussion disclosed a preference for the single rather than the duplex envelope. It is best to include all obligations in one budget which the people are asked to underwrite. The White man, it seems, does not understand "Negro collection psychology," which is that "the first solicitor gets all the money." To present the "black" and "red" sides of the envelope simultaneously is confusing and usually results in discrimination against missionary causes.

Under the head of publicity, some plain words were said. The opinion prevailed that *The Church at Work*, in its day, had been very effective. Its discontinuance was a serious loss to Negro readers. "The present publicity is tasteless and insipid. Our people do not read the *Spirit of Missions*, and to be frank, the Forward Movement pamphlets do not appeal much to them either."

The discussion of The Church's Program closed with the following spirited vindication of the National Council:

"It is not fair to look to '281' for enthusiasm. The National Council and its officers are executives with a task committed to them by General Convention. They are not supposed to generate enthusiasm for missions. Such zeal should come from the field where priests and people are confronted with desperate human problems. Whenever consecrated action is brought to bear upon these living issues, according to the mind of Christ and with reliance upon His Spirit, enthusiasm is born. Our trouble is that we are not Christian enough to make others want what we have. Our religion lacks contagion. We have reduced Christianity to a moral philosophy whereas we should possess and then transmit it as the only power that will save the world."

To an observer like myself, it appeared that different forms of ritual are of secondary importance to the average Negro. Most of them preferred an ornate service for their people. This is in keeping with their natures. The educated Negro has a fine sense of dignity. His emotional temperament responds to ceremonialism. There was a mild difference of opinion which was squelched by one "Catholic" priest who exclaimed, amid the one loud laugh that fairly shook the conference room: "You Prots are so low that you are positively earthy."

THE NEED for well-equipped leaders was readily acknowledged. One ardent spokesman said:

"Negro candidates for Holy Orders should have four years of training. We all feel our inadequacy. We are not clinically trained. We do not know how to be real pastors. That is why our people are slipping away from us. We have contented ourselves with posing, striking attitudes, and expressing sentiments while secular agencies have taken away from us the work that was formerly done by the Church. We are hardly making a dent on the vast Negro population. We need missionaries who can preach with power, educational leaders, and social service experts. We are not even skilled in the devotional life and do not know how to build a parish program. The course of study for candidates, methods of instruction, and personal guidance of individual students must be changed so that our seminary graduates will be prepared to cope successfully with modern conditions."

The most animated feature of the entire conference was the discussion of The Racial Episcopate. "All Negroes at present want a bishop." This sentiment was expressed again and again. One statement, perhaps more striking than the rest, was in substance as follows:

"The Church now maintains only the semblance of Catholicity. The Negro constituency is a sort of missionary appendix, not a vital part of a living organism. Closer episcopal supervision is necessary. Our White diocesans, for whom we have respect and affection, are compelled to judge our parishes by appearances only. If the congregation is good and the Confirmation class is large, the bishop commends us for our work and goes away in satisfied ignorance. We do not quibble about any particular form of racial episcopacy, but we do insist that a Negro bishop is necessary for the growth of our work. Our chief concern is not for segregation but for aggregation. Group recognition must result in some form of segregation. That cannot be helped. What we want is numbers, such impressive numbers that the Episcopal Church will challenge the attention of modern Negro youth. Our membership at present—merely a fraction of one per cent of the total Negro population—is so insignificant that we cannot claim the allegiance of prominent financiers, educators, and social service experts. They find it advantageous to be identified with the large congregations of other Christian bodies. The desire of the Negro for representation in the councils of the Church from General Convention right on down and for a bishop of his own race

is not merely a matter of pride; it is a positive necessity for even a normal growth among the members of the Colored race."

Shortly before adjournment, this question was addressed to me: "Do you think that White people sincerely believe that there are Negroes in the Church who are competent to hold the office of bishop?" I replied that I thought so. And I do.

THE CONFERENCE closed with the unanimous approval of the following report of the committee on findings:

(1) That greater consideration be given to ways and methods of turning more publicity on the work and achievements of the Negro in the Church.

(2) It is our conviction that a restoration of our parochial school system will be, as we have experienced in the past, an effective instrument in promoting a more virile Church, and where this cannot be done a graduate of Bishop Tuttle School be employed as a parish worker and adequate equipment be provided.

(3) That the Young People's Service League be properly developed and that provisions be made for summer schools and camps.

(4) That the Negro episcopate be continued and extended preferably through the racial missionary jurisdiction plan.

(5) That the Church establish a general and unified policy and program for the development of Negro work.

(6) That parochial missions be held and mission preachers be developed.

(7) That the method of training candidates for the ministry be carefully studied and such revisions as necessary be made to bring said training in keeping with modern standards.

(8) That an annual missionary council of Negroes be held in the South under the auspices of the national Department of Domestic Missions and with the consent and cooperation of the bishops in the area concerned.

We could not conclude our report without expressing our grateful appreciation to the Forward Movement for making this conference possible.

YONDER

("Hope ties itself yonder."—Sandburg)

YONDER, yonder,
Past the gray,
Tie the morrow
With today.

Yonder, yonder—
In between
Broken lengths
Of what has been!

Yonder, yonder,
Where there meet
Welcome wings
And weary feet!

Yonder, yonder—
Stretch out, Soul!
Here, the shadow:
There, the whole!

LILLA VASS SHEPHERD.

ACKNOWLEDGMENT

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

EMERGENCY APPEAL FOR PHILIPPINE ISLANDS

F. E. G., Glastonbury, Conn. \$5.00

What Good is a Sponsor?

By the Rev. William H. Hay

Rector of Grace Church, Long Hill, Conn.



MW

I WISH somebody would write a small book on and for godparents, with three important differences. First, make it interesting. Second, put the practical stuff at the front and shove all the dates, history, arguments, and theology to the back. Third, make it cheap, for rectors will have to give it away.

As it is now the whole thing seems wooden. Sponsors don't know why they are sponsors, nor even how to act at the actual Baptism; as for any continuance of responsibility for the infant, at least till it is confirmed, how many sponsors even think of that?

The very printers of our beautiful Baptism certificates could help. Let them print a certificate with less picture but with plenty of room for sponsors themselves to write their own names as sponsors, before they leave the church. That has a psychological effect on all concerned, except the infant; and the infant, short years later, will be interested. Our parish records, too, should be signed by the sponsors, just as much as by witnesses of a marriage. Nothing that deepens the sense of responsibility is a small matter.

It is very difficult for the Church to do anything to change people between the ages of 16 and 60. Our great opportunity is with the young, who have not yet in imitation of their elders developed a headstrong obstinacy against God and religion, or with the old whose heads the "bludgeonings of fate" have left both bloody and bowed.

Now Herod had a youth program. So have sweatshops. So have the dictators. So has the Church. It is as we consider youth that the importance of sponsorship stands out, and especially today.

The whole idea of Godparents is a very old one. It is really astonishing how the Prayer Book, even in its least regarded parts, keeps up with the times, indeed is in front of the times. I have just finished *Cell 202*, Warden Lawes' latest book on crime and punishment; and that book is no more and no less than a sad commentary on the responsibility of all for each, which the Prayer Book preaches everywhere and not least in this idea of sponsorship. There are to be considered some of the forces that weaken that sense of solidarity and responsibility.

One is that to so many, nothing seems worth attempting unless it can get results at once. Consider our Marriage Canon. We cannot get our minds off the cases that would *now* be affected if we conformed the Canon to the New Testament and the Prayer Book—we cannot believe that great blessing would thereby accrue in the lifetime of those now being born. Consider the way we raise our money for missions. We move heaven and earth to raise a paltry sum by six weeks from now; but when it is modestly suggested that we change our methods and let down our nets on the other side of the ship, one might as well speak to the wind. If we want plenty of money, it is to the poor that we must turn. They are the vast majority. They have always been the mainstay of the Church. All they ask in return for an abundance of sustaining generosity is definite information about God and heaven and how to get there by a path a poor man's feet can walk. They won't give a dime for a dubitation, our chief product; but in response

to bold word and humble example on "This is the way: walk ye in it," they have always paid well, and will again.

Why may not the Church, as a Church and as a whole, begin on a new tack (really so old that it is primitive), begin to be a Church of "Lydia (the first convert in Europe was a woman, even as the first convert after the Ascension was a Black man) and her household," or "Martin Elginbrod and his household," instead of continuing to be a Church of the placid and almost immovable middle-aged? The notion in other days was that a man had responsibility for his household, which word included family and servants and all on whom his influence might fall. But if we are to do anything with Martin Elginbrod we shall have to begin with him as an infant; the results will *begin* to appear only 25 years from now, when he has infants of his own.

We must get away from all those influences that have degraded Baptism from a Sacrament to a ceremony, that have made it the private concern of the parents rather than the public concern of the Church. Is it really a counsel of folly to think of baptized infants as actually and truly what the Prayer Book calls them, now in truth "members of Christ," and to follow out thoroughly the implications of that new status? Yet it is one of the profound differences of the Catholic Church from Protestant bodies that it regards the baptized as "the child of God" at once, instead of letting the child grow till he thinks he is, or thinks he is not, or thinks not at all about it. But in practice, do we pay much attention till the infant is to be confirmed; and after that, do we pay much attention till he or she has become a thoroughly Protestant Episcopalian, giving reluctantly, attending infrequently, and in pretty general foggiess about the whole thing?

WITHOUT analyzing the problem too closely, consider one of our products—the class of youth who go to college. I have yet to read one cheerful article by those who have given anxious first-hand attention to this matter. The only hopeful thing is the fact that some, at least, are in dead earnest about the lapse, loss, and leakage among this privileged class. The impression remains that a large proportion of these students are sheep, not moose. For sheep must have a shepherd, or they are lost; while a moose has gumption enough to seek his own food. Can you imagine a Roman Catholic boy who at college would wait to be sought out and nursed along and finally perhaps persuaded to go to Mass? Where our whole system breaks down is right here, on allegiance to the Church, no matter who you are or where you are; and I don't mean long-range allegiance, but the loyalty that actually and every Sunday goes to Church, prays, praises, and pays.

Another handicap for religion is that we are all "on relief." The public school relieves the home of a whole group of responsibilities; the Sunday school relieves the home of another group; the movies, the Scouts, the police—all relievers. The delicatessen cooks your meat, the baker brings your pie to the door. Well, who wants to live self-sufficient like Robinson Crusoe? But it is one thing to buy bread from a baker, and another not to know how to bake your own loaf. It is one thing to send your children to a Sunday school, and another

to disclaim on that account all responsibility for their religious training.

We are in the midst of ways of living that tend to diminish the sense of personal responsibility for ourselves, still more our responsibility for others, and that tend in the same ratio to degrade man. For that sense of Anyman's personal importance in the scheme of things is a spiritual asset of the highest price. Whatever teaching or policy lessens it is wrong; whatever destroys it is evil. "A man can hardly think too humbly of himself; he can hardly think too highly of his soul" (Chesterton). It is not industrialism that teaches a man he is a man, of infinite worth and eternal destiny; nor is it fascism or monarchy; nor is it art or philosophy or physical science. That worth of man, of a common homo or hobo is fundamental nowhere else in the world save in the religion of Jesus Christ and His Catholic Church.

I wonder if it would not be a good idea for all of us to get our minds off the alarming international crisis and off political theories and off economic policies and off industrial problems*—and instead of all that, concentrate from the top down on religion, on the religious development from the cradle upward of a people who would be religious in accordance with the mind of the Catholic Church. The slow method is almost sure to be the right method; and by indirection is the right road.

Some things a sponsor can do:

Don't be a sponsor for more than one or two, unless you are prepared to carry out your duties faithfully for more.

Remember the date and signalize it every year as you would a birthday.

Say a daily prayer, ten words long, for the child by name.

Not less often than every three months, make an actual visit.

If the child fall sick (a) have a Mass said, and take part in it yourself, (b) hand over a little help on the expenses, (c) rally around with some sympathy.

If the child die, repeat the aforesaid, continuing the daily prayer by name. Consider yourself as an enrolled member (Visible and Slightly Weak-Minded Division) of the Guardian Angels, coöperating with them in watchfulness and prayer.

As the child grows older, try to grow younger and more childlike with it. Remember that no matter how young the child is, it is really older (more susceptible of influence, more imitative) than you think.

Carefully give calculated gifts. Even if the child is being brought up under the most Protestant ideas, you can supply the lack. The parents will furnish books on self-help, on sex, on banking, on A. Lincoln, on screen-stars, on the flag, on liberal evangelicalism. But you see that the child is given a crucifix (with the Gospel story), a rosary (with explanation), a Mass-book (with pictures), a Bible, a Prayer Book, a life of St. Margaret of Scotland, if a girl, or the life of St. Martin or St. Columba if a boy. Do all you can to offset the power of the movies.

Take the child on trips, to the Museum of Natural History and to a cathedral. The point is, to start and to deepen in his mind the idea that behind all, natural facts and artifacts, is God.

In doing all this in the right spirit, you are almost sure to be a blessing to the child, in spite of his home; one certain thing is, the child and your effort will bless you.

*Not because these are unimportant or non-religious, but because they are important. The housing of the poor, their labor, their wages, their hopes—these hover over the Altar as truly as angels and archangels. The tears of the wretched and the sorrows of childhood and the anguish of burdened, beaten men and women—are these things not the concern of religion?



CHURCH MUSIC

Rev. John W. Norris, Editor



THE MUSIC selected for the coronation service of King George and Queen Elizabeth, which was printed in catalogue form in this department two weeks ago, represents a cross-section of English music from the Reformation to the present day. This music, I am told, will be sung by 300 voices, although as yet there has been no published announcement of the organist or organists who will play or which particular choirs will be employed to make up the coronation choir.

Two leading representatives of the Reformation period are found in Thomas Tallis (c 1520-1585) and John Marbecke (1523-1581). Tallis, the greater of the two, has long been known as the "father of English cathedral music." He easily ranks with Palestrina as a composer of polyphonic music. Taken as a whole the English writers of the period of the Tudor monarchs were generally ahead of the continental writers of the same period. Tallis is perhaps best known to non-musical Churchmen by his settings of the Litany and the versicles and responses of Morning and Evening Prayer. It is in his counterpoint and richness of harmonies that he is best known to musicians. Marbecke, in no sense comparable with Tallis as a writer, remains a notable figure of this period because of his work in arranging the music for the English Prayer Book. His "Book of Common Prayer noted" was published in 1550. Marbecke's task was no easy one as he endeavored to adapt the English words to melodies which had been composed for Latin words. He utilized the plainsong where he could, but in some instances is known to have written original melodies in plainsong style to meet situations which would not bear adopting. His setting of the Holy Communion is finding favor today and more and more is being used throughout the Church.

Musicians of the post-Reformation period built upon the work of Tallis and the earlier writers. This school produced William Byrd (c 1542-1623), Orlando Gibbons (1583-1625), Christopher Tye (1502?-1572?), and Henry Purcell (1658-1695), whose composition will be heard on May 12th. These men rank among the greatest composers of all time in English music. Byrd and Gibbons devoted their attention and gave of their best to Church music. Purcell wrote some beautiful music for the Church but his primary interest was in other fields. In him the Tudor period of music reached its culmination.

George Frederick Handel, although a German by birth, became a naturalized citizen and is beloved by all England. He had studied in Germany and Italy and he incorporated in his compositions the best of all three countries. His influence upon the 18th and 19th centuries has been tremendous and, with some exceptions, his style and method have been copied by succeeding generations of music writers until the present century, with rather devastating results. He remains a leading figure of the early 18th century and one naturally to be represented in this service. One of the exceptions to Handel's influence was William Boyce, who represents the latter part of the same century. Boyce drew his inspiration from the earlier English writers and is outstanding for his own age in Church music.

We may well hope that the world broadcast of this great service will be free from static and other radio annoyances. Next week we will discuss the composers of the 19th and 20th centuries who are represented in this service.

Educating Statesmen or Lobbyists?

A Statement Made Before the Senate Judiciary Committee, April 20th

By William Alfred Eddy, Ph.D.

President of Hobart and William Smith Colleges, Geneva, N. Y.

I HAVE BEEN ASKED to appear before you to express my convictions regarding the proposed reorganization of the judiciary. As one whose experience with affairs is limited to service as an officer of the Marine Corps in time of war and as a college teacher in time of peace, I am quite innocent of any knowledge of the legal and constitutional issues involved, but I am deeply concerned over the effect upon education for intelligent citizenship.

The effort to base government upon the conscience and intelligence of the governed is only 150 years old. It requires time for growth and is necessarily deliberate because it values deliberation by thoughtful statesmen. It does not proceed by violence of action or passion. The only check we have upon partisan vehemence is our judiciary. If that check is removed, if there is to be no impartial referee to call the errors, if there is to be no review or second thought, then educators cannot hope to train future statesmen. If the political purpose is to have free rein, then our schools and colleges can best influence government by developing orators and propagandists instead of patriots and experts. The demand will determine the supply. The lobby will replace the library.

I wish to state emphatically that my concern is not over the program of the present government. I am a life-long Democrat and a Roosevelt man by conviction. If the federal government cannot be permitted to provide for social welfare and public works our national life will eventually be paralyzed. I am persuaded that the liberals on the Supreme Court represent the living spirit of the Constitution. But there is no permanent social welfare or prosperity possible if the spirit of lawlessness continues to spread throughout the land.

There may be precedents for packing the courts, but none took place at a time like the present when government has acquired a controlling power in personal and local affairs. One hundred years ago American life went on without great concern with our courts of justice. Today disregard of court decisions and subservience of the judiciary to political purposes means dislocation of local industry, brazen disregard of personal liberty and property, fear of what tomorrow may bring. Education can proceed only on the assumption that the laws of truth tested today will be respected tomorrow.

If the nation is to be governed by pressure groups, education can, of course, still go on teaching the fine arts and technical sciences as it has done for 1,000 years. We can, I suppose, pretend that if men and women breathe correctly and love poetry there will be no more depressions or world wars! The educational frontier that is far behind is the frontier of political economy. Some of us have hoped that the day was just dawning when higher education could concentrate its resources upon the production of local and national statesmen, just as in pioneer days it produced chiefly ministers of the Gospel to meet the current demand for able leadership. At Hobart and William Smith Colleges we have inaugurated for the first time in American colleges a continuous, four-year

THIS STATEMENT by a leading Anglo-Catholic layman, head of one of the Church's finest educational institutions, is of particular interest as the expression of a "life-long Democrat and a Roosevelt man by conviction" on the unwisdom of President Roosevelt's proposal to pack the Supreme Court.

required course in Responsible Citizenship, placing the intensive study of the economic, political, and social structure of America at the heart of every student's work, every year. This is done in the faith that government is an objective science, and today the

most vital of the human arts of living.

This faith will be jeopardized if the judiciary is robbed of its independence. Students will discover that minorities are without protection, that they must climb on the passing bandwagon if they are to participate in government action, that voice and muscle count for more than experience, that academic freedom will be lost in the clamor for conformity. The local courts will follow the federal courts into the discard, and the party will reign supreme, as it does in Germany today. This is Fascism, and under Fascism the critical thinker is quickly exiled.

THE EFFECTS of a spirit of lawlessness are already apparent. Labor troubles and rioting react to produce flaming calls by super-patriots to stem the tide. To my desk come unsolicited almost every day publications of alarmist societies warning of the dreadful rise of the proletariat! This is, of course, nonsense, but dangerous nonsense because highly emotional and because it reminds us of the similar pretext used by Hitler and Mussolini to acquire autocratic powers by fiat and executive decree.

Only an independent judiciary can prevent a dangerous growth of this emergency psychology which is almost out of control now. Labor groups are out of hand, and Black Legions are rife. Emergency powers of the executive are necessary in time of war, but happily they are then accompanied by military discipline which keeps them within bounds. As a marine I know the value of authority and tradition in time of war. As a teacher I know also that discipline is provided in time of peace only by respect for the authority of Elder Statesmen whose office is beyond the reach of patronage and spoils. In the United States this stable authority resides in our independent, unhurried, respected judiciary. To undermine that authority would be to take a long step toward the ultimate alternatives of government, first by the mob, and then by martial law.

The General Convention

(Continued from page 554)

Into this pleasant environment the General Convention comes with its own pageantry, personalities, and inspiration.

Of course it will cost something. Why not start, now, a General Convention savings account? If, beginning on Low Sunday, one puts aside \$1.00 a week until the first Sunday in October, the total will be \$25, enough to finance at least a short visit to Cincinnati. We suggest in every parish within visiting distance of Cincinnati a General Convention savings club. Plan, save, and prepare to go to Cincinnati.

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

An Extraordinary Book on the American School

THE SCHOOL AT THE CROSSROADS. By Thurra Graymar. Funk and Wagnalls. Pp. 241. \$2.00.

THIS extraordinary book deserves reading by every parent, taxpayer, teacher. Incidentally, it ought also to be read by every parson who may be puzzled by the curious mental attitudes and the erratic emotionalism of the children he meets in catechism, Sunday school, and confessional. It is a fearless, humorous, and heart-searching analysis of our public schools of today. The author believes that these schools are by way of becoming a positive menace to American intelligence and moral stability. This, she shows clearly enough, is not the fault of the teachers, but rather of the absurdities of the educational theories, based on a naïve Rousseauism fostered by our American teachers' colleges and forced on the schools by organized pressure. The book is a probing exposé of what Dewey, Kilpatrick, and Co. have done with the best intentions in the world but with small knowledge of actual teaching problems and a false theory of man, to the civilization of these United States. Mrs. Graymar minces no words. She says, "The very savages in their huts do better. They are apt to know the things that are vital and the things that are not."

It must not be supposed that this book is merely a prejudiced polemic, written by an amateur in education. Mrs. Graymar is a tried and proved teacher in the New York City schools. Her points are driven home by illustrations from experience and observation and as apt as they are humorous. But the humor only punctuates the underlying tragedy. The volume is blessed by an appreciative introduction by William McAndrew, formerly superintendent of schools in Chicago and now one of the editors of *School and Society*.

Most teachers or parents or students in general of the American scene, almost everyone except the fanatics in the teachers' colleges, will appreciate this enlightening and good-humored volume, and especially its conviction that: "the present [progressive] trends of education tend to keep a child immature, ungracious, and inefficient. The young must be given the security they need—and really desire—of strong, forceful adults behind them; they must be taught the neglected virtues of honesty, loyalty, courage, and efficiency. The twaddle about 'initiating their own problems' must go. Their problems are already initiated. What they must do, in common with the rest of them, is to learn how to recognize and solve them."

BERNARD IDDIGS BELL.

In Explanation and Defense of the Faith

THE CHRISTIAN FAITH: Essays in Explanation and Defense. Edited by W. R. Matthews. Harpers. Pp. xii-340. \$3.00.

WHAT DO Christians really say about God, Christ, the Bible, sin, eternal life, worship, ethics? The present volume is an attempt to answer this question in a positive manner; for, as the Dean of St. Paul's remarks in his preface, "one of the most exasperating aspects of contemporary religious controversy" is the ignorance (sometimes almost wilful) of distinguished opponents, such as Lord Russell, concerning the real teaching of Christianity. After such a book as this, there is little excuse for such perverse misrepresentations of Christian teaching.

The contributors include Dr. Sydney Cave, Canon Mozley, Principal Wheeler Robinson, Dr. G. S. Duncan of St. Andrew's, Dr. A. E. J. Rawlinson, Dr. Nathaniel Micklem, Dr. J. S. Whale, Dr. Edwyn Bevan, the Dean of Rochester, Canon Barry, and the late Canon Dearmer, as well as Dr. Matthews himself.

Dr. Cave writes an incisive essay on Christianity and other religions. Canon Mozley gives us an essay on the Bible, which this reviewer regrets that he did not entirely like. The Dean of St. Paul's writes as clearly and pointedly as ever on Christian belief in God. Professor Duncan contributes an essay which vindicates the value of the Gospels, but seems at times unduly conservative.

The essay on belief in the divinity of Christ is by Dr. Rawlin-

son. It is extremely well done, even if it shows occasional traces of "Barthian" influence, and quotes too extensively from what we can only regard as an unhappy book, *The Riddle of the New Testament*, by Hoskyns and Davey. Principal Micklem does a fine essay on the primitive Church; he tells us plainly, and proves his point, that the fellowship of Christ is part of the Gospel, and the developed Christian community is "self-identical with the community of disciples gathered in the Upper Room, in virtue of the unchanging apostolic Gospel and the breaking of the bread in fellowship."

Dr. Whale writes what we consider the best essay in the book. It is on Sin and the Need of Redemption. The discussion centers on several main topics: the nature and reality of sin, its serious consequences, its responsible agents, and its disastrous results. Never once does Dr. Whale descend from the high level which marked his splendid discussion of evil and the Christian answer, published a year ago in a small book of broadcast lectures. Dr. Wheeler Robinson's essay is the counterpart to Dr. Whale's: he discusses the gospel of redemption.

A valuable essay by Dr. Bevan on the nature of the Church is followed by a deeply spiritual and penetrating chapter on worship, contributed by Dr. Underhill. Canon Barry on The Christian Way of Life writes as a prophet in a time of crisis: it is a moving discussion which concludes with the words: "The world of our day is temporarily demoralized. Men's hearts are failing them for fear, and there seems to be no power left on earth to stay the rot and revive love and faith. . . . And it is the vocation of Christ's people to call men back from their feverish fears, their nightmare illusions and false values, into an order of peace and reality, a world which is ruled by God our Father and in which Christ is mighty in redemption—the Pioneer of the Divine Kingdom and the Perfecter of Faith, Hope, and Love."

The concluding chapter is by Canon Dearmer. It was his last published work. While remembering the principle *de mortuis nil nisi bonum*, one may be permitted to say that this essay on Christianity and Civilization is not quite up to the level of the others in the book—a fact explained, perhaps, by Canon Dearmer's death before he had time to make his final revision.

W. NORMAN PITTENGER.

Lincoln Steffens' Last Book

LINCOLN STEFFENS SPEAKING. Harcourt, Brace. \$2.50.

THOSE who are intrigued by Lincoln Steffens will find much to interest them in the latest and last volume from his pen. It supplements in a scrappy way the two volumes of his highly interesting two-volume autobiography. The foreword to this volume was written the day before his death, August 9, 1936, so it may be literally regarded as his last word. One of the first of the muckrakers, he was one of the most widely known observers of events, not only in America, but in the world. "Observer" is used deliberately as he was not particularly fond of being called a reporter, and yet that was what he was essentially. He reported in a highly stimulating way what he observed. He was one of those radicals—one might call him an ultra-radical—who had the knack of making his news attractive and plausible. His sympathy for all sorts of people, about whom many of us have serious doubts, men like Clarence Darrow, Berkman, John Reed, Bernard Shaw, was frank and unashamed. This volume will prove good reading for those who liked Steffens, but there is nothing in it to show that he had any real interest in religion. He says many quotable things—like this for instance: "Curious about what people believe they know and don't; and how they live and might live and don't."

CLINTON ROGERS WOODRUFF.

Note

The Nature of Religious Experience: Essays for Douglas Clyde Macintosh, which was reviewed in the April 17th issue of THE LIVING CHURCH, is published by Harpers at \$2.50.

NEWS OF THE CHURCH

Nominations to Two Chinese Sees Voted

Chinese Church Nominates Bishop Gilman for Hankow, Rev. W. P. Roberts for Shanghai

SHANGHAI—The General Synod of the Chung Hua Sheng Kung Hui (Holy Catholic Church of China), meeting April 18th to 26th, nominated the Rev. William P. Roberts as Bishop of Shanghai and the Rt. Rev. Dr. Alfred A. Gilman, suffragan of Hankow, as Bishop of Hankow.

The House of Bishops of the American Church will act upon these recommendations at the General Convention in October. The resignations of Bishop Graves of Shanghai and Bishop Roots of Hankow were sent to the Presiding Bishop of the American Church some time ago, but have not been accepted as yet.

Both Bishop Gilman and the Rev. Mr. Roberts have spent long and active ministries in China—the former about 35 years, the latter 22 years.

Alfred Alonzo Gilman was born in North Platte, Nebr., August 23, 1878, the son of Platt J. and Mary Hubbard Gilman, and graduated from the University of Nebraska with the degree of Bachelor of Arts in 1898. He was graduated from Philadelphia Divinity School in 1901, and later received the degree of Doctor of Sacred Theology from that institution. He was ordained deacon in 1901 and advanced to the priesthood in 1902 by Bishop Graves of Shanghai; and Bishop Graves was his chief consecrator, assisted by Bishops Norris, Sing, Roots, and Huntington, when he was advanced to the episcopate, March 4, 1925, as suffragan of Hankow.

With the exception of a brief period in 1901 and 1902 when he was a missionary at Little Snake River, Wyo., he has spent his entire ministry in China—at Hankow from 1902 to 1907, at Changsha from 1907 to 1912, and at various other centers, including a period from 1917 to 1924 as rector of the Church of the Nativity, Wuchang.

Noted for his interest in educational work, he was on the staff of Boone University in 1916 and president of the university from 1917 to 1924, when it became Central China University (now Central China College). His election to the episcopate came at about the same time, but he remained as acting president of the university until 1929. He was editor of the *Chinese Churchman* from 1913 to 1916, and translated *Ecce Homo* into Chinese.

William Payne Roberts, nominated Bishop of Shanghai, was born in Summerdeen, Va., February 21, 1888, the son of John E. and Nannie Smith Roberts. He was graduated at Yale in 1909 with the

(Continued on page 569)



BISHOP GILMAN

Nominated to succeed Bishop Roots as missionary Bishop of Hankow.

Los Angeles Children's Offering

LOS ANGELES—Fifteen hundred pupils of the church schools of the diocese of Los Angeles attended the church school rally at St. Paul's Cathedral on April 11th. Stirring hymns were sung, led by a choir of 300 children's voices. The offering for the general Church program reported by the various schools amounted to \$6,716, which is \$1,000 better than was reported at the rally last year, and \$400 better than the final 1936 collection. Addresses were given by Bishop Stevens and Bishop Gooden.

Bishop Abbott Recovers

LEXINGTON, KY.—Bishop Abbott of Lexington has completely recovered from a recent throat infection.

German Protestants Defy Commands of Nazi Police

BERLIN—German Protestants openly defied the Nazi police in Darmstadt recently. More than 1,000 Churchmen attended a meeting of the Confessional Synod forbidden by the police, and demonstrated for four hours against attempts to suppress the meeting.

When the police surrounded the church in which the meeting was being held, the congregation opened the windows and sang hymns such as "A mighty fortress is our God" and "Father, make us free." The police had announced that they intended to arrest the leaders of the meeting, but they were finally forced to withdraw without making any arrests.

Commission Stresses Need for Enthusiasm

Extensive Program of Missionary Motive Conferences Planned by Forward Movement

ST. LOUIS—The thread which ran through all the discussions at the Forward Movement Commission meeting in St. Louis, April 20th to 22d, was the need for a greater enthusiasm and conviction on the part of Church members in meeting their responsibility to bring the light of the Gospel into the life of the individual and the world.

In fulfillment of this purpose, one of the methods being used by the Commission is the holding of missionary motive conferences.

The largest attendance in the history of the Commission marked its closing meeting before General Convention at the Church of St. Michael and St. George. Bishop Hobson of Southern Ohio, chairman of the Commission, presided. The Rev. Dr. Karl M. Block, rector of the Church of St. Michael and St. George, was secretary.

From the various sections of the nation Commission members came to report Forward Movement. Letters of endorsement also came from foreign lands.

MISSION CONFERENCES

Missionary motive conferences are being held in all parts of the United States, the Rev. Dr. Arthur M. Sherman of the Commission staff reported.

Following the regional conference at St. Paul's Church, Chestnut Hill, Philadelphia, several dioceses have made use of the material provided, and have set up similar conferences.

Bishop Quin of Texas announced that missionary motive conferences would be held in every parish and mission in his diocese before Whitsunday.

The diocese of East Carolina already has had 12 conferences.

Plans were announced for the Midwestern and Southern regional conferences, to be held in May.

The Midwest conference is to be at Seabury-Western Seminary, Evanston, Ill., May 11th to 13th, under the chairmanship of the Rev. Malcolm E. Peabody. He also will be chairman of the Southern conference in the Church of the Advent, Birmingham, Ala., May 18th to 20th.

Two regional conferences are planned for the Pacific coast—one in Berkeley, Calif., and the other in the Northwest. They are to be held in June.

RETREATS STRESSED

The Commission asked its committee on conferences and retreats, of which Bishop Sturtevant of Fond du Lac is chairman, to stress to the bishops the im-

(Continued on page 570)

Greetings from King Read in Cathedral

Bishop Manning, in Sermon, Urges
Coöperation of English-Speaking
Peoples for Democracy

NEW YORK—Greetings exchanged between King George VI of England and the combined Sons and Daughters Lodges of St. George on the subject of the approaching coronation were read at a pre-coronation service in the Cathedral of St. John the Divine, April 25th, by the Very Rev. Milo H. Gates, Dean.

The annual observance on the Sunday nearest St. George's Day had special reference to the coronation, and was attended in a body by the combined lodges. In his sermon, Bishop Manning of New York, a former citizen of the United Kingdom, declared:

"The crowning of the King of Great Britain is an event which is of universal interest, and which concerns the whole world; and in no country outside the British Empire does this event stir such deep and brotherly feeling of interest as it does here in America. The central feature of the coronation service is the anointing. The King is consecrated with solemn religious rites to the higher service to which he is called. The service is today, as it has been throughout the centuries, the consecration and crowning of the English King by the historic Church of England. The coronation is indeed a great and significant event. It is a dramatic evidence of the steadfastness of the Anglo-Saxon character and of the stability and adaptability of Anglo-Saxon institutions. In the midst of the upheavals and uncertainties of this modern world, with full acceptance of the vast changes which have taken place in the nature both of the monarchy and of the empire, with loyalty to the Crown stronger than ever in the free association of the British commonwealth of nations, King George VI will be crowned with the same religious rites as those with which his predecessors have been anointed and crowned for more than 1,000 years.

SENDS GOOD WISHES

"To King George, and to Elizabeth his lovely Scottish Queen, we send today from this cathedral our most sincere and heartfelt good wishes."

Referring to the decline of belief in democracy shown in the Communist and Fascist nations, the Bishop asserted:

"If free government is to be preserved in this world, America and the British commonwealth of nations and France and the other freedom-loving countries must stand together for those ideals and institutions of constitutional democracy under which alone liberty exists. And if democracy is to survive it must be Christianized and must be truer to its own ideals. Those who believe in liberty must show that democracy can more fully realize its ideals and that it can meet justly the great problems, social, economic, and industrial, of this present time. It is for this that America and the British commonwealth of nations must stand together."

Bishop Manning, in indirect reference to the proposal of President Roosevelt to enlarge the Supreme Court, stressed the necessity of an independent judiciary if democracy is to be maintained.



Richard E. Fuhrman Photo.

ST. LUKE'S CHURCH, KALAMAZOO, MICH.

Kalamazoo, Mich., Church Marks 100th Anniversary of Founding

KALAMAZOO, MICH.—On the evening of March 22, 1837, a group of Churchmen met in the village schoolhouse under the leadership of the Rev. Charles B. Stout to organize a parish of the Episcopal Church. The results of that meeting have been vividly brought to the attention of the Church in the Midwest during the recent past as St. Luke's Church celebrated the 100th anniversary of its founding.

The centennial program was carefully planned and executed under the leadership of the rector, the Rev. A. Gordon Fowkes. The church property has been improved and redecorated at a cost of \$7,700. During Lent a week's mission was conducted by Canon Bernard Iddings Bell. The actual celebration took place during the week of April 11th. Bishop McCormick of Western Michigan opened the program with a sermon on Sunday, April 11th. Fr. Fowkes presented a class for Confirmation at this service. On Monday morning the story of St. Luke's was broadcast over the local radio station. The centennial dinner was held on Thursday with the two Bishops of the diocese and Bishop Ivins of Milwaukee, who was rector of the parish from 1916 to 1921, among the honored guests. On Friday morning a requiem celebration of the Holy Communion was conducted. A tea, reception, and historical exhibit were held in the parish house on Saturday. Centennial projects upon which the children of the church school have worked were displayed.

The program was concluded on Sunday, April 18th, with a celebration of the Holy Communion at 11 A.M. Bishop Whittemore was the preacher at this service.

Lexington W. A. to Meet

LEXINGTON, KY.—The annual meeting of the Woman's Auxiliary of the diocese of Lexington is to be held in the Church of the Good Shepherd here, May 13th.

Germans Resist Removal of Crosses from Schools

AMSTERDAM (NCJC)—Stiffening resistance to the removal of Christian symbols from schoolroom walls is reported from a number of sections of the Third Reich.

At Frankenholz, in the Saar valley, the order of the local authorities to replace the crucifix in the classrooms by pictures of Adolf Hitler caused great excitement among the Roman Catholic population, and resulted in open resistance by both priests and laymen. The Gestapo took stringent action and arrested the Roman Catholic pastor.

At Bachem, near Saarlautern, the Gestapo likewise arrested the priest and several laymen for allegedly fomenting school strikes, with the result, however, that open criticism and expressions of dissatisfaction among the population are on the increase.

The unyielding attitude of Roman Catholic parents forced the authorities at Konnersreuth to restore the crucifixes to the classrooms in that city. Upward of 100 irate townsmen marched to the home of the school superintendent and chanted in unison their demand for restitution of the Christian symbols. The intervention of the police, with drawn revolvers, failed to intimidate the townspeople. The upshot of this demonstration was an order from the local authorities to restore the crucifixes to their original places on the walls.

Pittsburgh Coronation Service

PITTSBURGH—On Whitsunday morning, May 16th, in Trinity Cathedral, Bishop Mann will be preacher at a service in connection with the coronation of the King of England. The British consul in Pittsburgh has been very active in plans for this service, which will be attended by all the consuls in Pittsburgh and organizations of the English people.

Ohio Takes Lead in Security Movement

Convention Sets Up Retirement Contract Plan for Lay Workers; Parishes Urged to Follow

CLEVELAND—Leadership in the new movement in the Episcopal Church to provide for the retirement of lay employees was taken by the diocese of Ohio at the 120th annual convention of the diocese, held here April 13th.

Following the lines suggested by the Church Life Insurance Corporation [L. C., April 24th], the convention adopted a resolution directing the diocese to take out retirement contracts on behalf of all its lay employees, the premiums on which contracts shall be 6% of the salary paid the respective employee, 3% to be paid by the diocese and 3% by the employee—the budgets for 1937 to be increased as necessary to accomplish this payment. The diocesan pension fund commission recommended also the establishment of similar retirement contracts for all lay employees of parishes and missions and other organizations throughout the diocese whose lay employees are deprived by law of the benefits of the Social Security Act.

Bishop Rogers of Ohio reported that during the past year more than 1,400 persons had been confirmed, nine men had been ordained to the priesthood, and four to the diaconate.

The work in the diocese has been materially benefited by better industrial conditions. The treasurer reported that 99% of the diocesan assessment for 1936 had been paid in full, and the chairman of the pension fund commission reported that all pension premiums had been paid, not only for 1936 but from the beginning of the Pension Fund March 1, 1917.

The Rev. Dr. Peirce, retiring president of Kenyon College, presented his 41st annual report, showing the splendid condition of the work at Kenyon College. The student body numbers 300, which is the limit permitted by the trustees. In addition to many improvements made a few years ago by the erection of Peirce Hall, the alumni have provided a glass-enclosed swimming pool and an airport with full equipment for teaching aeronautics. A building is now being completed to be used as a guest house where alumni and others may find comfortable quarters when visiting Kenyon.

In accepting Dr. Peirce's report a special committee was asked to present a suitable resolution of appreciation of Dr. Peirce's work. The resolution was passed unanimously.

William G. Mather was elected a trustee of the diocese and E. W. Palmer and Prof. Julian S. Fowler were elected to the standing committee to replace Messrs. H. P. Knapp and R. S. West.

The following were elected deputies to General Convention: the Rev. Drs. W. R. Breed, W. F. Tunks, H. S. Sidener; the Ven. Gerard F. Patterson; Messrs. W. G. Mather, C. C. Cowin, J. V. Blake, Richard Inglis. Alternates: the Very Rev. Dr. C. B. Emerson, the Rev. Paul R. Savanack, the Rev. Drs. B. Z. Stambaugh and Donald Wonders; Messrs. John W. Ford, T. P. Goodbody, Robert H. Clark, Thomas L. Fleming.



Wide World Photo.

REV. ALFRED LOARING-CLARK

Memphis Strikes Settled by Tennessee Clergyman

MEMPHIS, TENN.—The Rev. Alfred Loaring-Clark, rector of St. John's Church here, headed a social justice committee which recently brought about the settlement of a 30-day strike at the Kuhn Manufacturing Co., and of a prolonged strike at the Nona-Lee Dress Co.

Declaring "The task of the Church is to attempt to reconcile man with man," the Rev. Mr. Loaring-Clark contended that the Church has a moral obligation to denounce and attempt to correct obvious injustices.

The Kuhn strike was settled April 15th and the Nona-Lee strike April 16th, after a month of strike disorders. Memphis Churchmen and citizens gave high praise to the successful efforts of the committee.

GFS Correspondence Course Enrolls 90 from 32 Dioceses

NEW YORK—Ninety individuals from 32 dioceses have enrolled in a Girls' Friendly Society correspondence course begun in March—the first training course by mail to be launched by the national society.

A number of those enrolled are preparing themselves to lead similar training conferences in their own localities. Many are diocesan officers, and a good proportion are older members preparing to become leaders of younger groups.

Pamphlet Library Prospers

PHILADELPHIA (NCJC)—A Roman Catholic library, which contains 30,000 pamphlets and is visited by 7,000 persons daily, has been established here at the Church of St. John the Evangelist under the direction of Mgr. Francis X. Wastl, P.R. Established January 14th, the library sells approximately 200 pamphlets a day, and has disposed of 10,000 in two months.

Arbitration Award of Clergy Rejected

Long Island Newspaper Refuses Settlement Proposed by Jamaica Clergy in Guild Strike

JAMAICA, N. Y.—The award made by an arbitration committee of the Jamaica Ministerial Association and the local Roman Catholic clergy, attempting to settle a strike of employees of the Long Island *Daily Press*, was accepted by the striking Newspaper Guild, but rejected by the management of the paper, April 20th.

The arbitration committee, the members of which are the Rev. Joseph H. Titus, rector of Grace Episcopal Church, the Rev. Andrew Magill, pastor of the First Presbyterian Church, and the Rev. William F. Kelly, assistant at St. Monica's Roman Catholic Church, had previously been agreed upon by both parties to the industrial dispute.

Mayor La Guardia publicly called upon the management to accept the committee's decision.

JAMAICA, N. Y. (NCJC)—Two religious precedents are being set on suburban Long Island as 64 members of the editorial staff of the Long Island *Daily Press*, leading daily news publication of the area, are striking for recognition of the Newspaper Guild of New York, of which they comprise a unit, a 40-hour work week, and a minimum scale of salaries.

The labor difficulty marks the initial action of the local ministry as definite and responsible factors in aiding and adjusting social conditions. It also establishes a new routine for picketing as the newspaper people, part and parcel of a group long attacked for their irreverent attitudes on many subjects, including religious worship, participate daily in morning prayer, and cease their picketing and strike activities on Sunday.

The Long Island *Daily Press* strike began April 5th, with but four of the paper's editorial staff refusing to discontinue work.

On April 8th, with the strike but four days old, the *Press* accepted an offer from the Jamaica Ministerial Association and a delegation of Roman Catholic clergymen to arbitrate the matter. Although the members of the Newspaper Guild opposed arbitration because, they charge, they received the worst of a similar system of adjustment three years ago when the management, after agreeing to arbitrate, succeeded in "purging" their staff of unionism for a time. The following afternoon, however, they changed their decision.

Each morning of the strike has heard the steady tramp of the picket line, exceeding at times 200 persons, down the main streets of the community to the avenue on which the plant of the newspaper is located. There, in front of their erstwhile editorial offices, the group and their many followers have paused, placed their picket signs on the ground, uncovered their heads, and bowed as prayer services are led by representative pastors, priests, and rabbis.

Seek for Full-Time Social Service Head

Province of Washington Social Service Commission Hears Report on Marriage Legislation

BALTIMORE, MD.—The social service commission of the province of Washington at its spring meeting April 7th, in Baltimore, unanimously voted to request of the National Council and of Bishop Johnson's special committee that a full-time secretary with adequate staff for the Department of Social Service be appointed at the earliest possible date.

The matter was considered of such importance that Bishop Ward of Erie, chairman of the commission, appointed the Rev. Robert P. Kreidler of Scranton and Clinton Rogers Woodruff of Philadelphia as a committee of two to draw up such a memorial and present it to the proper authorities.

Of the 19 members of the commission, 14 were present and in addition Archdeacon Forman of Erie and the Rev. Almon R. Pepper, part-time executive secretary of the National Council's Social Service Department.

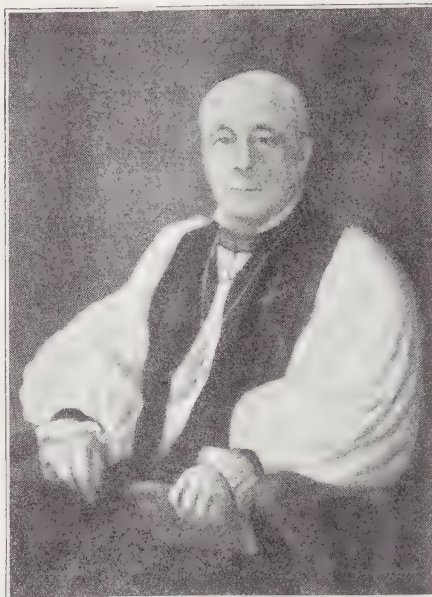
SUPPORT WAR ON DISEASE

At the luncheon meeting held at the Hotel Longfellow, at which several members of the social service department of the diocese of Maryland were present, Dr. Thomas B. Turner of Johns Hopkins Hospital spoke as a representative of the United States Surgeon General, on the federal campaign for the prevention of venereal diseases. On motion of the Rev. Mr. Nelson of Winchester, seconded by the Rev. Dr. Rogers of Covington, the commission agreed to urge upon the social service departments of the dioceses within its province to carry on campaigns for support of the federal campaign.

The commission was able to report distinct progress in its efforts begun some years ago to establish laws to prevent hasty marriage in the states within the province. Delaware and Pennsylvania already have laws requiring a waiting period of three days between the application for and the issuance of the marriage license. This year West Virginia passed a similar act and Maryland enacted a statute requiring a 48-hour waiting period. This was of great significance to the commission as it should mean the elimination of Elkton as one of the most disgraceful marriage marts in the country. The only political subdivisions within the province which now do not have hasty marriage acts are Virginia and the District of Columbia.

SOCIAL SECURITY LAWS STUDIED

Careful consideration was given to social security legislation in states within the province. Delaware, Maryland, and Pennsylvania seemed to have qualified under practically all sections of the act. West Virginia has complied under all titles except unemployment compensation. Vir-



THE LATE BISHOP MANN
This portrait of the former Bishop of South Florida is by Miss Stowell LeCain Fisher.

ginia apparently has not yet fully qualified but has unemployment compensation.

The final topic of consideration, which will be discussed at greater length at the following meetings of the commission, was the Church's responsibility regarding lay Church workers who are not covered by the National Security Act under the title of compulsory contributory old age annuities.

The members of the commission who were present were: Bishop Ward of Erie; the Rev. Carleton Barnwell, diocese of Southwestern Virginia; George R. Bedinger, secretary, diocese of Pennsylvania; the Rev. Thomas J. Bigham, secretary of the province, diocese of Pittsburgh; Rudolph Brown, diocese of Easton; the Rev. Lewis O. Heck, diocese of Maryland; the Rev. E. Ruffin Jones, diocese of Southern Virginia; the Rev. Dr. R. P. Kreidler, diocese of Bethlehem; the Rev. J. Keith M. Lee, diocese of Southern Virginia; the Rev. Robert B. Nelson, diocese of Virginia; the Rev. Philip C. Pearson, diocese of Erie; the Rev. Dr. E. R. Rogers, diocese of Southwestern Virginia; the Rev. Stanley R. West, diocese of Pennsylvania; and Clinton Rogers Woodruff, diocese of Pennsylvania.

Portrait of Late South Florida

Diocesan Unveiled at Convention

ORLANDO, FLA.—Delegates to the recent diocesan convention of South Florida rejoiced with the cathedral congregation in the gift of a handsome portrait of the late Bishop Mann of South Florida, which was unveiled during one of the convention services. This portrait, which is an excellent likeness, was painted by Bishop Mann's granddaughter, Miss Stowell LeCain Fisher of New York City, and was given by Bishop Mann's family.

It was placed on the rear wall of the cathedral near the font and beside the portrait of the first missionary Bishop of South Florida, William Crane Gray.

Bishop Mann succeeded Bishop Gray in October, 1913. Through his zealous efforts, the diocesan endowment was raised, enabling this missionary jurisdiction to become a diocese in 1922. Bishop Mann continued his devoted work in this field until his death in 1932.

English Clergymen Stress Coronation

Bishops and Parish Priests Urge Religious Significance of Rite; Other English News

LONDON—With the Archbishop of Canterbury as their exemplar, diocesan bishops and parochial priests are exhorting their people to bear prominently in mind the religious significance and sacredness of the King's coronation on May 12th.

The official book has been published, setting forth the form and order of the coronation service and ceremonies. It differs from that used at the coronation of King George V by the omission of the Litany and the sermon. The Litany is now part of the preparation, and is to be sung to Tallis' music as the Dean and prebendaries and the choir of Westminster proceed from the Altar to the west door of the church. This arrangement, besides economizing time, has the advantage of making clearer the structure of the service.

NEW BISHOP OF BATH AND WELLS

The Very Rev. Dr. Francis Underhill, Dean of Rochester, is to be the new Bishop of Bath and Wells in succession to Dr. Wynne Wilson, who is resigning the see on November 1st. Dr. Underhill, who is associated with the Anglo-Catholic movement in the Church of England, is 58, and has been Dean of Rochester since 1932. Ordained in 1901, he was appointed, in 1911, vicar of St. Alban the Martyr, Birmingham, and did a notable work there during the next 12 years. After being vicar of St. Mary and St. John's, Oxford, for two years, in 1925 he became warden of Liddon House and curate in charge of Grosvenor Chapel. Dr. Underhill was a member of the unofficial delegation of Churchmen who visited Spain recently to investigate religious conditions there.

PACIFIST CHURCHMEN MEET

Under the leadership of their most persuasive spokesman, Canon H. R. L. Sheppard, some hundreds of pacifist Churchmen including several dozen priests, marched from the Central Hall, Westminster, to Lambeth Palace, on April 5th. The procession halted in silence before the gates of the Archbishop's palace, while Canon Sheppard went within to present to his Grace's chaplain a resolution which had been passed earlier in the evening at a large meeting, there being but two dissentients. The terms of the resolution were as follows:

"That this meeting of clergy and laity of the Church of England declares its passionate conviction that Jesus Christ would refuse in any cause whatever to employ the methods of modern war. It further denies that the disciples of Christ ought ever to employ means their Master would not sanction. Therefore it deplores the attempts made at the Church Assembly to reconcile the teaching of Christ with the practice of war, and urges all members of the Church to maintain that war is essentially evil and as such incapable of advancing the Kingship of Christ."

Washington Diocesan Fears Court Change

Bishop Freeman Expresses Faith
in Present Supreme Tribunal at
Senate Committee Hearing

WASHINGTON—Bishop Freeman of Washington appeared before the Senate judiciary committee recently to lend his influence to those opposed to President Roosevelt's proposal to increase the personnel of the United States Supreme Court.

"The fundamental principles of life, liberty, and the pursuit of happiness, and freedom of conscience that made us the great nation we are, have been facetiously referred to as the implements of the horse-and-buggy days," declared the Bishop, in addressing the Senate committee. "It would be well for all concerned in the future of America to be reminded that honor, integrity, self-restraint, and respect for government are older than the horse-and-buggy days—but indispensable to any nation that hopes to endure."

The Bishop came out vigorously for the seasoned experience of age as against the supposed mental nimbleness of youth. He said:

"The emphasis upon the mental alertness of youth as contrasted with the slowness of perception of those of riper years is an unfounded and misplaced emphasis. Were this applied with like force to the Senate and House, it would deprive the nation of many of its most distinguished and outstanding statesmen. It may be that we have arrived at a period where the mature wisdom of age and the accumulated experience of multiplied years must give place to the quick and pliant wit of youth, but certainly there is little in our recorded history to sustain this conviction."

Taking the view that the present Supreme Court justices have an eye to the best interests of the people and are championing the cause of the relatively unfavored in America, Bishop Freeman denied that the Court has been either biased or prejudiced in its decisions and added:

"It may be found in the future as in the past, that the Court is the arbiter of a just and square deal—the guardian and protector of those who have been made the victims of oppression or of gross injustice. Limit the Court's functions, prescribed by the Constitution, and we destroy the mightiest safeguards created for the protection of the underprivileged and the ill-favored. Labor and capital alike stand on a common level before a court that knows no distinctions and grants no favors.

"Once tamper with this august tribunal and its independence, and we have paved the way that, under new and changed conditions and under selfish and conscienceless leaders, may lead to a situation that would make this great democracy an oligarchy—the sport and plaything of ruthless and self-seeking despots," warned the Bishop.

The speaker took the position that such changes as are proposed, when in violation of the Constitution, should be sought by the avenue of Constitutional amendment. He added:

"A subservient and controlled court needs neither a Constitution to interpret nor a body

Industrial Relations Man Joins Staff of Calvary

NEW YORK—Calvary Church has just added to its staff of clergy a member who is to be known as "minister of industrial relations." This priest, the Rev. G. Paul Musselman, formerly rector of St. James' Church, Downingtown, Pa., has taken up his headquarters at Calvary Mission, 346 East 23d street, familiarly designated in industrial circles as "346." Fr. Musselman will devote himself to ministering to the men who frequent the mission and the neighborhood.

During the past three months, extensive alterations have been made in the mission building, practically all through volunteer labor contributed by men who declared that they were giving their services in order to "help bring about God's plan for industry."

In the dormitory at the present time are residing an astonishing variety of men. Among them are a Wall street customers' man, a diamond cutter, a German cabinet maker, a Presbyterian minister, a milkman, a storeroom clerk in an uptown hotel, a trust officer of one of the largest banks in the country, a WPA worker, a newspaper man, a candy cook, a detective, a chef, an accountant, and the owner of a large New York store.

These men explain that they are living together in order "to learn to apply the principles of God-controlled democracy in their places of business."

They meet together frequently, for prayer and discussion. The methods followed are those in use at Calvary Church with the groups.

of evidence to weigh and consider. It ceases to have opinions of its own—nor can it have under conditions subversive of free and independent action."

He expressed the apprehension that the present controversy "may do more to give a fresh impulse to lawlessness and to provoke disorder in our corporate life—more than all the constituted authorities may be able to restrict for a generation to come."

Domestic Missions Head Meets With Deputies From Sacramento

SACRAMENTO, CALIF.—Bishop Bartlett of Idaho, executive secretary of the National Council's Domestic Missions Department, met with the recently elected deputies to General Convention and with members of the executive council of the diocese at a dinner in the see city on April 15th.

Bishop Bartlett discussed the proposed budget which the National Council will submit to General Convention, and carefully explained the relationship between the National Council and the diocese.

Children's Offering 15% Larger

PITTSBURGH—The children's Lenten offering in the diocese of Pittsburgh showed an increase over last year of about 15%.

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T. E. SMITH

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Forward Movement Advances in Japan

Rush Mailing of Easter Manual to Avoid Postal Increase; Intensive Rural Campaign Begun

BY PAUL RUSCH

TOKYO—Throughout Holy Week the Brotherhood of St. Andrew in Japan has been rushing its mailing of the Easter-Whitsunday copies of *Forward—day by day*, against the time on April 1st when the domestic and foreign postal rates were raised. With this increase in distribution costs foreseen, all orders for the Easter issue of the booklet, *Zenshin*, have been rushed and Good Friday found practically the entire issue disposed of.

A total of 54,000 copies of the Japanese version of the American Forward Movement series has been distributed throughout the whole of the Empire and to seven foreign countries where little Japanese congregations are located.

With the 50% increase in domestic postal rates and a flat 100% increase in foreign postage charges from April 1st, a new worry has come to the Brotherhood. The summer booklet based on St. Mark's Gospel will be increased in cost per copy by one sen.

PUSH RURAL WORK

The Forward Movement literature in Japan is now branching out and attempting to meet the conditions in various social groups. Throughout the Nippon Seikowai the need has been stressed by actual rural clergy and lay workers for a more simplified edition of the booklets to serve as Christian study and devotional literature among the men, women, and young people of Japan's 30,000,000 rural population. At the February meeting of the Brotherhood's rural committee these many suggestions and appeals were considered and the committee decided to begin a series of three experimental *Forward—day by day* booklets during 1937 for the farmers.

The three booklets planned are to cover the Easter-Ascensiontide period, the summer months, and the autumn or harvest time. The Rev. Takeji Yabumoto, priest in charge of the Six Village Rural Center in Osaka fu and chairman of the Brotherhood's rural committee, is editor of the experimental series. Every attempt is being made to coordinate the Christian daily teaching and meditations with the Japanese farmers' daily life and work. The booklets are being written in the simple language of the people living in the vast rural sections of Japan.

The first of the series for Easter-Ascensiontide was completely distributed by Easter Tuesday. The title of the booklet is *Fukkatsu no Haru*, meaning Spring-time and Resurrection. Two thousand copies have been printed and distributed and it was expected that a second printing would be required.

RURAL CONFERENCE PLANNED

In experimenting with ways and means to carry on its "100,000 new men

Girls Make Pilgrimage to Diocesan House in Boston

BOSTON—Following a custom begun last year, the junior Altar guilds of the diocese of Massachusetts made a "pilgrimage" on April 10th. Instead of visiting various churches as they did a year ago, they spent the time at the diocesan house, visiting the departments of the house and studying the exhibit of the diocesan Altar guild.

The girls went also to St. Margaret's Convent, where they were shown the room where the Altar breads are made.

Almost 100 girls availed themselves of this opportunity to become better acquainted with this part of the work of the diocese. It is planned to give other groups of young people an opportunity to know the work of the diocesan house.

and boys for Christ in ten years" campaign, the Brotherhood of St. Andrew is giving a full half of its energy this year to stirring up activity in rural evangelism. The committee has decided on sponsoring the first Rural Workers' Training Institute at Onabake in North Tokyo, August 16th to 21st, when a well-planned, practical demonstrational course of one week will be conducted by practical rural workers in such problems as evangelism, woman's work, young men's work, church school methods, and health and occupational schemes. Only three rural workers, lay or clerical, from each of the ten dioceses, will be invited to participate in the first institute. The Onabake Mission was chosen as being best suited for demonstration purposes, being located five miles from the railway station, in the midst of a countryside completely populated by small farmers. This little mission was made possible through a gift of \$1,000 secured by Bishop Dallas of New Hampshire following his visit to Japan last year. With this fund a combined frame church, school rooms, and village Christian center has been built.

Over 1,800 Attend Children's Service in National Cathedral

WASHINGTON—It is estimated that more than 1,800 people, mostly children and young people, of the diocese of Washington were present on April 18th for the annual presentation service of the Lenten offerings from the various church schools of the diocese. This year the service, which has been held in the Church of the Epiphany heretofore, was held in the cathedral. It was an impressive ceremony and a large offering was reported.

The service was arranged under the direction of the diocesan department of religious education, the Rev. William R. Moody, chairman. More than 300 children composed the choir and representatives of the various church schools marched in the procession, with banners and standards.

It is probable that this was the most largely attended meeting yet held in the unfinished cathedral.

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Publish Parish Histories of Two Honolulu Churches to Observe Anniversaries

HONOLULU—Two parish histories of unusual interest have recently been published in the missionary district of Honolulu. To mark the golden jubilee of St. Peter's Chinese Church in Honolulu, its vicar, the Rev. Y. Sang Mark, has compiled an historical account of 100 pages with many illustrations, of the first Chinese Anglican church in Hawaii. In an introduction, Bishop Littell observes:

"It includes much of interest regarding the Chinese in Hawaii in general, and of St. Elizabeth's, St. John's, Kula, and St. Mary's, our three Chinese congregations in Hawaii, whose history has been closely linked with that of St. Peter's."

The founder of the mission, the Rev. Dr. Herbert H. Gowen, wrote from the University of Washington, Seattle, at the time of the jubilee, "On recent visits to China, it has been a great joy to note the influence of some of our Honolulu Christians." Portions of the book are also written in Chinese with a view to its sale in China.

The Story of St. Clement's is the record of that parish, which will observe its 40th anniversary next year, from the time of its beginning in 1898 to the present date, when it is undertaking to build a new church, parish house, and rectory, at a cost of \$75,000, over a period of three years. It has an excellent location in the Punahou residential section of Honolulu.

The writer of its history is Miss Harriet Neal, daughter of Rear Admiral and Mrs. George F. Neal, who have been stationed in Honolulu the past two years. Miss Neal, a contributor to the *Cathedral Age* and other magazines, writes with a care to details and in a charming style. The Rev. E. Tanner Brown is the rector of St. Clement's.

Great Mission Pageant at Convention Planned

CINCINNATI—Plans for the presentation of a drama of missions to be given at General Convention in Cincinnati this fall are being formulated now by Church leaders.

One thousand persons are expected to participate in this drama which is a production on a large scale that combines the pageant and oratorio forms of expression.

Leaders of the diocese of Pennsylvania, the Rev. Charles W. Shreiner and the Rev. Frederick P. Houghton, and Percy Jewett Burrell of Boston, writer and director of the pageant, met with Church leaders here and a committee is being organized under the chairmanship of the Rev. Otis Jackson of St. Mark's, Oakley.

The pageant is to be given October 10th in Music Hall, following a presentation in Philadelphia, where the pageant was originally organized.

Eskimos from Alaska and Indians from the Dakotas will be among the native groups included in the pageant.

Bishop Wing Sees Return to Religion

South Florida Diocesan Reminds
Convention of Higher Attendance
at Easter Services

ORLANDO, FLA.—Reports from all parts of the diocese that attendance at Easter services this year exceeded that of previous years were seen by Bishop Wing of South Florida in his annual address to the convention of the diocese, meeting in St. Luke's Cathedral here April 13th to 15th, as a sign of a return to religion. He declared:

"Is this, one wonders, an indication that in these troublous days people are turning to God and His Church? Surely it is true that the world of today, beset by fightings and fears, by class hatred and international strife, seems sorely conscious that it needs something for its salvation. Nothing can serve to save the world from self-destruction short of the completeness of Catholic faith which is embodied in the Church's creeds. And this we have, and this we must preserve inviolate, and this we must impart to others."

Business sessions were largely given to routine work, and the diocesan officers were reelected. Showing improvement in diocesan statistics, the statement was made that while the population of South Florida had increased 9% during the past year, baptisms had increased 21½% and the number of communicants increased 13½%. Bishop Wing reported 891 persons confirmed during the year, a decided increase.

Urgent need for the diocese to acquire a permanent site for the diocesan summer camps was stressed and a committee was appointed to handle this matter. The approaching celebration of the 100th anniversary of the organization of the diocese of Florida (composed of the entire state in 1838) was noted and a delegation from South Florida is to share in that event.

A schedule of places where this convention should meet for 11 years was adopted. The convention of 1938 is to be held in West Palm Beach.

The convention was most appreciative of the aid given by Bishop Stewart of Chicago, whose sermon at the opening service, address to the Woman's Auxiliary, and address to nearly 500 delegates and visitors at the annual diocesan banquet gave inspiration for courage and renewed effort in service for Christ and His Church. Among welcome guests for this convention beside Bishop Stewart were Dr. B. F. Finney, vice-chancellor of Sewanee; Captain Condor of the Church Army, who is now located at Scottsboro, Ala.; the Rev. Hamilton West, student chaplain of the University of Florida; and Miss Julia Gehan, student worker for the Florida State College for Women, Tallahassee.

Deputies and alternates elected to General Convention are as follows: Deputies: the Rev. Messrs. Edgar E. Pennington, G. Irvine Hiller, Henry I. Louttit, William F. Moses; Messrs. W. W. Caldwell, Morton O. Nace, Sidney G. Gray, W. E. Tylander. Alternates: the Rev. Messrs. J. Mitchell Taylor, Martin J. Bram, John B. Walthour, Harry L. Taylor; Judge T. P. Warlow; Messrs. Clarence H. Martin, J. M. C. Valentine, Frank Van D'Elder.

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Easter Observances in Holy City Told

Western Holy Week, Easter Full of
Color Though Attended by Fewer
Visitors From Abroad

By C. T. BRIDGEMAN

JERUSALEM—There are two Easters in the Holy City, the Western which follows the customary dating, and that of the Eastern Churches which because of the use of the Julian kalendar may fall in another moon and be, as this year, as much as five weeks later.

Western Easter and its prelude in Holy week have been very satisfying even though the number of visitors from abroad has been less than usual owing to fears about the state of the country.

Much of the Church kalendar owes its existence to the ceremonies which originated at the holy places in Palestine, so that it is to be expected that here it should be of very special significance.

PALM SUNDAY PROCESSIONS

For example the Palm Sunday processions date from as early as the fourth century if not earlier. They are great open-air observances following as nearly as possible the historic journey from Bethany to Jerusalem. Three major processions were made this year. At 5 o'clock in the morning the young men of the YMCA walked from Bethany to the Holy City. And at 2:30 P.M. the Anglicans, who have the distinction of having revived the practice after the War, made their usual walk, with the recitation of the Litany, from the Crusading Castle in Bethany, near the House of Mary and Martha, to

the point where our Lord paused to weep over Jerusalem. The Latin procession from Bethphage to the eastern gate of the city was the largest and most colorful. Thousands of school children, many in the distinctive dress of their schools, nuns, monks of many orders, and finally the clergy and the Latin Patriarch wound in a long line over the Mount of Olives in the late afternoon, singing as they went.

MAUNDY THURSDAY

On Maundy Thursday the most notable service of the day was the Pontifical Mass at the Benedictine Abbey of the Dormition of the Blessed Virgin which marks the historic site of the Last Supper. Following the Mass came the ceremony of the Feet Washing, in commemoration of the new commandment of love. The Latin Patriarch pontificated at the Holy Sepulchre and held the Feet Washing in the afternoon.

At St. George's Cathedral there was a choral Eucharist at 8 A.M. in addition to that at 7 A.M., while an American priest was privileged to celebrate at the Abraham Chapel, lent us by the Orthodox.

The evening of Maundy Thursday was the time for all to assemble at Gethsemane. The Latins sang the Passion at the new Basilica of the Agony at 7, with a great concourse of the faithful. The Anglicans, with whom joined a large number of the various Protestant communities in the Holy City, made as usual a devotional walk from near the Cenacle to the upper part of the Garden of Gethsemane where through the courtesy of the Russian Church they could assemble for prayer. It is a very beautiful thing to be out on such a calm, moonlit night as was this, and look with devout eyes at such a scene as must have met the eyes of the Blessed Lord and His bewildered disciples as they went over the same ground.

GOOD FRIDAY OBSERVANCE

Good Friday the Anglicans do the Stations of the Cross on the traditional *Via Dolorosa* at 6 A.M., giving opportunity for those who wish to attend the Latin Mass of the Presanctified and the historic service of the Adoration of the Cross at Calvary at the conclusion of the walk. The Latin procession, thronged with the faithful of every nation, took place at noon.

Dr. Graham Brown, the Anglican Bishop in Jerusalem, preached the Three Hours at St. George's Cathedral to a large congregation which seemed to appreciate the significance of the long watch so near the actual place of the Crucifixion. In the evening the Franciscans held the service of the Burial of Christ at the Holy Sepulchre. A procession is formed which visits various stations in the church, commemorative of the events of the Passion, and then goes to Calvary where from the Altar of Calvary is taken a Crucifix, from which the Corpus is removed, wrapped in spices and a shroud, and then carried to the Holy Tomb. The symbolism is very elementary and suggests the services one sees in Mexico, but the impression is profound.

HOLY SATURDAY

Holy Saturday is the time for the Blessing of New Fire in the Holy Sepul-

chre, the Blessing of the Baptismal Font, and the Pontifical Mass.

EASTER DAY

Then Easter . . . a day of great joy with crowded churches, and the countryside rejoicing with sun and flowers. The Latin Pontifical Mass before the Holy Tomb was visited by thousands glad to celebrate the day in so holy a place. For the first time the service was broadcast by the Palestine Broadcasting Service, which enabled many to hear it who otherwise would not have had part in it. At St. George's Cathedral, as at the other Anglican churches, there were many services. The American Prayer Book is always used for the 6 o'clock celebration on the major festivals. The celebrations at 7, 8, 9, and 11 were extremely well attended, as was also Matins at 10 when the Bishop preached. Your correspondent, the American Canon at the cathedral, preached in the evening.

Easter Monday is the time for visits to Emmaus. To the bewilderment of the visitor there are three places pointed out as the historic town where Cleopas was going with his companion when the Lord walked with them and made Himself known in the Breaking of Bread. The fourth-century site of Emmaus-Nicopolis far down the road to Jaffa is 160 *stades* from Jerusalem and agrees in distance with the early Palestine manuscripts which, like Sinaiticus, so give the distance. There is to be found the remains of a third-century church rebuilt in the Crusading times and now again in ruins. Though it is little known the site has the support of a number of eminent archaeologists such as Père Vincent, O.P., and Dalmann.

The Crusading church, still standing, at ancient Kiriath Jearim, 60 *stades* from Jerusalem on the same road, was identified as the site of Emmaus for a time in the Middle Ages, but is not so regarded today.

The popular site is that at the village of Kubabe, likewise 60 *stades* from the Holy City, where are the remains of another Crusading church. Here the Franciscans come on pilgrimage on Easter Monday and have Mass and Benediction.

The prosaic motor car takes most people today, but the really proper thing is to walk through the deep valleys, filled with flowers and green grain at this season of the year. Then it forms a fitting conclusion to Holy Week and the Festival, and imprints upon the memory one of those indelible pictures of the Holy Land as our Blessed Lord must have seen it.

Church's Mortgage Burned

PITTSBURGH—Bishop Mann of Pittsburgh burned the mortgage of St. Margaret's Church, Wilmerding, April 18th, in a special service before a congregation which crowded the church. The mortgage, which a few years ago totaled \$2,500, had been paid off in monthly installments. At the same time the congregation had been making many improvements on the building. William Wilson, a lay reader, was responsible largely for the special efforts and the increased interest of the congregation.

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"G" Men Enter Into Diocese of Chicago

Church Club Sets Up New Group of Key Lay Workers to Aid Rectors in Parish Activities

CHICAGO—The Church in the diocese of Chicago now has her "G" Men. A group of such was set up at the 47th annual meeting of the Church Club of Chicago on April 22d, for the purpose of stirring to activity laymen now inactive.

In announcing plans for the "G" Men, Frank W. Hughes told the 200 laymen gathered at the Hotel Sherman for the club's annual meeting that the men would be expected to promote visitation campaigns in their parishes, keep contact with the laity, organize for such work as may be aimed toward interesting men more actively, and generally be the key men in the parish.

Forty-two laymen were designated at the meeting for "G" Men. The "G" Man is appointed, according to Mr. Hughes, with the approval of the Bishop and the rector, as well as the individual's consent.

A well-known Chicago business man and Churchman, Clarence B. Randall, looked at the Church objectively in a powerful address to the men. If the Church cannot be of real assistance in meeting the social problems of the day, said Mr. Randall, then she will have failed in her historic task. He traced the history and development of Christianity, and told the place religion had in the development of America.

"The Christian Church must be a vital part in solving our present problems," said Mr. Randall in concluding. "But this cannot be a fact unless we as Christian men work for and with the Church collectively. This doesn't mean that we sit back and wait for others to do the job; it means that each Christian man should work at the task of Christianizing industry and society as a whole. The task of the Christian should grip every man in the Church. The Church is the type of force for which I personally want to live and fight."

Mr. Randall is an official of a large steel company, trustee of the University of Chicago, and a member of Christ Church, Winnetka.

The Church, said Bishop Stewart at the same meeting, seems to be "strangely impotent" with regard to the solving of current-day problems, but, he added: "Christianity hasn't failed; it has been found difficult for the individual to follow and never has been really tried."

Among the reasons which the Bishop pointed out as working against a united Christianity are nationalism and race; he said that the idea that the Episcopal Church is a "fashionable" Church has worked against her progress, and concluded by declaring: "The trouble with the Church is that too many of her cells are inactive."

Henry Fowler, senior warden of St. Augustine's Church, Wilmette, was elected president of the club, succeeding Austin J. Lindstrom of St. Luke's Pro-Cathedral.

Crime Prevention Group Views Child Delinquency

LOS ANGELES—The committee on crime prevention appointed by the county supervisors, of which Bishop Stevens is chairman, has decided to appoint a representative who will cooperate with Kenyon J. Scudder, county probation officer, in an educational effort in which he is engaged.

The city has been divided into districts for the purpose of studying the subject of juvenile delinquency, particularly to determine the local factors that have a bearing upon child lawlessness. In the work of combatting evil conditions the local churches, schools, clubs, and societies are cooperating with the police officers. Such organizations as the Scouts and the YMCA are stressed. These coordinating groups meet once a month. As a result of these conferences the attendance at the vacation Bible schools has been more than doubled.

The other members of the crime prevention committee are Rabbi Edgar Magnin, the Rev. Willis Martin, Methodist, Monsignor O'Dwyer of the Roman Catholic Church, and the Rev. James Fifield, Congregationalist.

Dr. Nash Given Yale Post

NEW HAVEN, CONN.—The Rev. Dr. Norman B. Nash of the Episcopal Theological School, Cambridge, Mass., has been appointed visiting professor of social ethics at the Yale Divinity School here for the second term of 1937-1938.

Nominations to Two Chinese Sees Voted

Continued from page 561

degree of Bachelor of Arts and from the Episcopal Theological School at Cambridge, Mass., in 1914 with the degree of Bachelor of Divinity. He was ordained deacon in 1914 by Bishop Burgess and advanced to the priesthood by Bishop Graves in 1915. He married Dorothy Mills in 1918. They have two daughters and three sons.

At the present time the Rev. Mr. Roberts is rector of St. Paul's Church, Nanking.

Temperance Education in Church School is Stressed in Rochester

ROCHESTER, N. Y.—The spring meetings of the four deaneries of the Rochester diocese, held on April 20th, 21st, 22d, and 23d, built their program around the subject of religious education and presented a program with three subjects: (1) Temperance education in the church school; (2) materials and methods for the city church schools; (3) religious education in the life and work of the diocese.

The speakers were the Rev. Paul C. Carter, secretary of the Allied Temperance Forces of Rochester; Mrs. C. B. Persell, Jr., religious educational secretary for the diocese, and Bishop Reinheimer. The deaneries elected secretaries for a period of two years.

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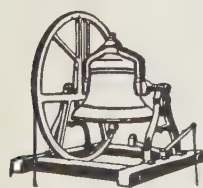
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Commission Stresses Need for Enthusiasm

Continued from page 561

portance of holding in every diocese conferences on the missionary motive, and a retreat for the spiritual preparation of deputies and alternates to General Convention.

Forward Movement courses are to be given at the summer conferences, with definite arrangements at 12 conferences, and tentative plans at others.

The Commission adopted a resolution requesting the Presiding Bishop to ask all the clergy to preach missionary sermons the two Sundays of General Convention, October 10th and 17th, and that the committee on missionary education provide suitable material, in collaboration with the National Council.

YOUTH REPRESENTATIVES PRESENT

Representatives of the young people of the Church, Miss Margery Pickett of Massachusetts and Gordon Tucker of Florida, were present and actively participated in the discussions.

Mr. Tucker brought requests from the National Federation of Episcopal Young People that the Commission help in preparing programs and in providing retreats and quiet days.

The youth committee, under the leadership of Bishop Quin, is to prepare a booklet of programs for the young people. The Retreat Association is to be requested to aid in retreats and quiet days.

Greater evangelistic activity on the part of the laity is sought by the Commission. It commended a number of plans being used by various dioceses.

Progress has been made in college work, but there is much to be done, the Rev. Dr. Arthur L. Kinsolving of Boston reported. He told of plans for conferences on the ministry.

FORTHCOMING PUBLICATIONS

Forthcoming literature was outlined in the report of the committee on literature. This includes *Forward Toward a Better Economic Order* (Guide No. 3); *We Promise*, a book for children; and *Prayers*, a collection of prayers. Guide No. 3 is to be ready soon.

The children's book, *We Promise*, 32 pages in colors, with more than 50 illustrations, including handwork material, emphasizes Church and Family Loyalty, based on the Creed, the Lord's Prayer, and the Ten Commandments. This will be ready for distribution about May 1st.

It is undated and may be used at any time. It would furnish material for at least eight sessions of vacation Bible school or church school.

A small book of prayers for individual and corporate use will contain a great many prayers that already have appeared in *Forward—day by day* along with many other prayers and thanksgivings chosen or composed to fit present-day needs. There also will be many well-tried prayers of ancient times, and group devotions, such as litanies.

The format of this little booklet will be the same as *Forward—day by day*.

There will be three bindings. One, similar to the summer number of *Forward—day by day*, will be sold for 5 cts. per copy. A few edition, durably bound for the use of societies, and where permitted by the diocesan, for occasional use in church, will be available. The third edition, a gift edition, will be bound in fine leather. The latter two editions will be printed on Bible paper. This prayer collection is being prepared as a result of demands coming from many users of *Forward—day by day*. It is to be published during the summer.

LATE TRINITY "FORWARD"

The Late Trinity number of *Forward—day by day*, covering the period from October 3d to November 28th, will be ready for mailing before September 1st. It will be the number in the hands of the Church at the time of General Convention, and promises to be of a very searching character.

The leaflet, *Go and Make Disciples*, an excerpt from the Jerusalem Message to the Churches of Christendom from the International Missionary Council, was praised.

Hope was expressed that the leaflet, *Go and Make Disciples*, would be used as the basis for a short study course on the missionary motive.

Canon Symons mentioned the decision to make the Advent number of *Forward—day by day* a double number, extending to Ash Wednesday, thus bridging the time before and after Christmas found so difficult for proper ordering and shipping of literature.

The full program of the guides committee was accepted. This included the completion of the series of longer guides, of which three have appeared, and the preparation of about 15 short guides, which may be diversified in format.

PLAN MISSIONS PICTORIAL

A 32-page missions pictorial, vividly portraying the Church's work at home and abroad, is being planned for distribution this fall. The Commission has approved publication.

The pictorial is emphasizing, through pictures, the extent and drama of missions. There is a maximum of pictures, and very little reading matter. The book, which will have the large page size of about 10 inches wide by 12 inches deep, will be of interest to all persons, whether young or old.

Present at the meeting were: Bishop Hobson of Southern Ohio, chairman; Bishop Cross of Spokane; Bishop Cook of Delaware, president of the National Council, who was a visitor; Bishop Maxon of Tennessee; Bishop Quin of Texas; the Rev. Messrs. Karl M. Block, St. Louis; Oliver J. Hart, Washington; W. R. H. Hodgkin, San Francisco; Arthur L. Kinsolving, Boston; Walter F. Tunks, Akron, Ohio; David R. Covell, Cincinnati; Smythe H. Lindsay, Cincinnati; Malcolm E. Peabody, Chestnut Hill, Pa.; Charles W. Sheerin, Chattanooga, Tenn.; Arthur M. Sherman, Cincinnati; Gilbert P. Symons, Cincinnati; A. C. Zabriskie, Alexandria, Va.; Messrs. Frank P. Dearing, Jacksonville, Fla.; John I. Hartman, Lancaster, Pa.; R. Keith Kane, New York; Warren Kearny, New Orleans; Austin J. Lindstrom, Chicago; Clifford P. Morehouse, Milwaukee; John H. Myers, St. Paul, Minn.; Howard L. Seaman, Wilmington, Del.; W. W. Winne, Denver, Colo.; Gordon Tucker, Miami, Fla.; Mrs. Henry S. Burr, Kansas City, Mo.; Miss Frances Bussey, Milwaukee; Mrs. Charles P. Deems, Minneapolis, Minn.; Miss Margery F. Pickett, Somerville, Mass.

Romanist Authority Discusses "Sitdown"

Mgr. Ryan, Head of NCWC Social Action Department, Urges Labor to Abandon New Technique

WASHINGTON (NCJC)—"The sooner the 'sitdown' strike is discarded by labor, the better it will be for both labor and the employer, not to say the community," the Rt. Rev. Mgr. John A. Ryan, noted Roman Catholic economist and director of the social action department of the National Catholic Welfare Conference, declares in an article appearing in the April issue of the *Ecclesiastical Review*.

Dr. Ryan's article was written in answer to a questioner who asked the *Review* for "a word of guidance in the solution of this knotty problem, in its ethical and moral aspects, and not from the civil law viewpoint."

"The sitdown strike is indeed a violation of property rights," Dr. Ryan wrote, "but not to the extent and in the precise way in which it has been represented. It does not amount to 'confiscation,' nor 'larceny,' nor 'usurpation,' in the adequate sense of that term. . . . The men guilty of this form of strike have no intention of occupying the property indefinitely or of exercising over it the full power of ownership. . . ."

"Almost equally misleading is the assumption, by some defenders of the practice, that the workers have a right to their jobs and, therefore, a right to occupy the machinery of the factory, at least temporarily. This reasoning is too simple. A right to a job is not a right to machinery; it is simply a right to continue in a certain relation to the machinery—that is, as operators."

SITDOWN "MORE LADYLIKE"

After declaring that the sitdown was more "lady-like" than the use of fists, firearms, etc., Dr. Ryan put the question:

"Is the sitdown strike justified as a defense by the workers of their rights to their jobs or as a protection against unjust aggression? Answering the first half of this question, I would say that no worker has a strict right to his present job, although, in many cases, he has some claim to it in natural equity. Owing to the dependence of the worker and his family upon his present job, his equitable claim thereto might justify the sitdown strike.

SEES POSSIBLE JUSTIFICATION

"With regard to the second part of the question it is at least plausible to argue that if workers went on strike, either of the sitdown or of any other kind, to obtain living wages where the employer was able to pay living wages, they would have a right to use force against this kind and degree of unjust aggression. . . . But I do not pretend to decide whether the conditions just described were verified or are verified in any of the sitdown strikes that have occurred within the past six months. I content myself with the statement that employees, as such, have certain natural rights and that these rights may be defended by 'coercion' in the same conditions that would justify 'coercion' for the defense of any other natural right.

"Nevertheless, I think that the sooner the 'sitdown' strike is discarded by labor the better it will be. . . . It is too easily abused. It can be utilized by an insignificant minority

of the workers in an establishment, without the consent, and even against the will, of the majority. It should never have been invented."

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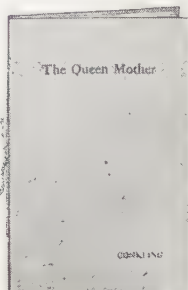
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St. Paul's Valedictory is Dallas Conference Theme

DALLAS, TEX.—The summer conference of the diocese of Dallas is to be held at Camp Kiwanis, near Dallas, July 29th to August 7th. The registration fee is \$1.00; board and room for the ten days will be \$10. The general course for the whole conference will be St. Paul's Valedictory, by the Very Rev. George R. Wood, Dean of St. Matthew's Cathedral, Dallas.

The young people's division will study *How Can I Worship God?* a course led by the Rev. Norman Alter, rector, Church of the Holy Cross, Paris; and the Romance of the Prayer Book, led by the Rev. Sherwood S. Clayton, rector, St. John's Church, Fort Worth.

The clergy division will be presented the Parables of Jesus by Dean Wood, and the Mayan Religion by the Rev. Dr. Claude Alan Beesley, rector, Church of the Good Shepherd, Wichita Falls.

In the Woman's Auxiliary division Bishop Moore of Dallas will give a course on *Some Principles of the Spiritual Life*. There will also be a course on the new W. A. study subject, *The Moslem World*.

In questions pertaining to the church school, Miss Edith H. James, director of religious education in St. Matthew's Cathedral, will be prepared to give instruction by appointment.

South Florida Auxiliary Reports Increase in UTO

ORLANDO, FLA.—Among encouraging reports at the annual diocesan meeting of the Woman's Auxiliary in South Florida, April 14th and 15th, was that of the United Thank Offering custodian, who stated that this offering from South Florida was now more than \$400 above what was given for the last Triennial, and that further increase was expected.

Mrs. John E. Culmer, president of the diocesan Colored group of the Woman's Auxiliary, gave an interesting report of work done by these women during the past year. There was a large attendance.

Helpful addresses were made by Bishop Stewart of Chicago, by Mrs. Shelton Leavitt, chairman of the field department, province of Sewanee, and by Mrs. W. B. White, president of the Woman's Auxiliary, diocese of Georgia.

New officers elected are as follows: President, Miss Alpha Nash; secretary, Mrs. W. O. Kinnebrew; treasurer, Mrs. N. H. Bunting; educational secretary, Mrs. Thomas G. Price.

Delegates to the Triennial meeting are: Miss Alpha Nash, Mmes. Dean Turner, W. G. Seekins, H. H. Booth, A. M. Bidwell; alternates are Mmes. J. E. Bailey, Clifton Lilly, V. M. Humphreys, Rosco Anthony, D. H. Saunders.

"Religion in the Home" Viewed

COVINGTON, KY.—Religion in the Home has been the subject of a series of addresses by the Rev. Dr. W. G. Pendleton, rector of Trinity Church, delivered weekly during March and April. Dr. Pendleton has also taught a study course in this subject in local church school teacher training projects.

NECROLOGY



May they rest
in peace.



MINNIE S. BLAKEY, DEACONESS

LOS ANGELES—Deaconess Minnie Sor-rille Blakey, better known by her religious name, Sister Margaret, died in Los Angeles on April 3d after a long illness. The requiem was celebrated on April 6th by Bishop Stevens, assisted by the Rev. Messrs. W. E. Craig and T. C. Marshall. Bishop Gooden was also in the chancel. Dean Bloy of St. Paul's Cathedral took the burial office, interment being in the Deaconess plot in Inglewood cemetery.

Deaconess Blakey was a native of Virginia, where members of her family survive her. She was admitted as a deaconess by Bishop Johnson in Los Angeles in 1917, soon afterward removing to Sacramento, where for some 15 years she was active in missionary work in all parts of the diocese. Her cheerful and earnest devotion made her a host of friends.

About four years ago she retired, and spent the most of her time in the Deaconess Home in Los Angeles. As long as her strength allowed she continued to help in Church work whenever opportunity offered, bringing consolation and happiness to many who cherish her memory.

SISTER REBECCA, SHN

FOND DU LAC, WIS.—Sister Rebecca, oldest member of the Sisterhood of the Holy Nativity, died on April 16th at the convent here.

Sister Rebecca was Rebecca G. Vose of an old, well-known Boston family of wealth, culture, and refinement. This heritage was always evidenced in her dignity, cordiality, and charm of manner. She was the niece of the Mother Foundress of the Sisterhood and was one of the original members of the group which established the order.

She served for many years as its assistant superior, was in charge of the mission house in Fond du Lac before the present convent was built, and assisted largely in superintending its building. As guest mistress for many years, she endeared herself to visitors and associates. She always took a deep interest in Grafton Hall and exerted a lasting influence on many of its faculty and students.

Sister Rebecca died at the age of nearly 92 years, with her mind clear and memory good to the end. Burial was from the convent on April 19th.

Memorial to Marie Graves Hopkins

BURLINGTON, VT.—A memorial to the late Marie Graves Hopkins, a copy of the late Marie Graves Hopkins, has been given to St. Paul's Church, Burlington, by the Rev. Dr. John Henry Hopkins, her husband. The Rev. W. F. Lewis is rector of St. Paul's.

Doctors and Clergy Join in Conference on Healing

LOS ANGELES—Physicians and clergy joined in a conference on Spiritual Healing held at St. Thomas' Church, of this city, under the auspices of the Fellowship of St. Luke, April 4th to 7th.

Dr. Paul B. Roen, Hollywood physician, said:

"The present-day physician needs the aid of the Church in treating nervous diseases. We need something more than the material to hang on to. Psychoses are aggravated in self-centered people. Service to others tends to take one out of one's self and give a normal attitude toward life."

Dr. A. B. Cooke, Los Angeles surgeon, read a paper on The Mystery of Life. Dr. Bernice Barker, a specialist in personality adjustment, discussed some of the problems connected with her special field, emphasizing the assistance to be found through religion.

Faith as a Healing Agent was presented by the Rev. Dr. John Gayner Banks,

the warden of St. Luke's Fellowship; and the work of prayer groups, and study circles, and the important functions of visitation and intercession, were dealt with by Mrs. Mabel Foster and Mrs. John Gayner Banks.

Several clergy testified to the increasing eagerness among their people for seeking divine help in the cure of disease and for the power of healing found in faith and prayer. Healing mission services were held each night of the conference.

Sanctuary Light Dedicated

UTICA, N. Y.—Installation of a new electolier, replacing the former glaring flood-lights, is providing new lighting facilities for the sanctuary of St. Luke's Church, Utica.

This sanctuary light was dedicated by the Rev. James F. Root, rector, at the early Easter services, in memory of Mrs. Elizabeth Fortnam Sewell, long a faithful member and worker in the parish. It was presented by 15 members of her family, all of whom are actively associated with St. Luke's.

35th Vacation Term for Biblical Study to Be Held at Cambridge

CAMBRIDGE, ENGLAND—The 35th vacation term for Biblical study will be held at Newnham College, Cambridge, from July 31st to August 14th. The main theme is Christ and Humanism. The inaugural address will be delivered by the Dean of Ely.

The following course of lectures have been arranged: The Old Testament Doctrine of Man, by the Rev. Dr. H. Wheeler Robinson; The Gospel According to St. Luke, by the Rev. F. N. Davey; The New Testament Doctrine of Man, by the Rev. Dr. H. Wheeler Robinson; Christianity and Society, by the Rev. V. A. Demant.

Single lectures have been promised by the Rev. Canon C. E. Raven, H. G. Wood, the Rev. S. L. Greenslade, the Rev. Dr. F. R. Tennant, and the Rev. Canon A. L. Lilley. A conference on Recent Biblical and Theological Literature.

Further particulars can be obtained from the secretary, Miss E. C. Trinder, 18, St. Helen's Crescent, Hastings.



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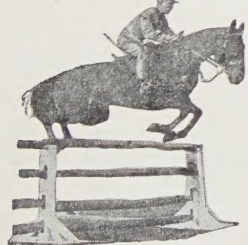
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Called to Baltimore Parish

NEW YORK—The Rev. Theodore P. Ferris, assistant minister at Grace Church and tutor at the General Theological Seminary, has accepted a call to become rector of Emmanuel Church, Baltimore, Md. Fr. Ferris will take up his new duties in September. The rector of Emmanuel, the Rev. Noble C. Powell, has been elected Dean of the National Cathedral, Washington.

Connecticut CMH Hears Dr. Fenn

BRIDGEPORT, CONN.—The Rev. Dr. Don Frank Fenn, first vice-president of the National Council Church Mission of Help and also president of the Baltimore Church Mission of Help, was the principal speaker at the annual Connecticut meeting of the Church Mission of Help held at St. John's parish house, Bridgeport, April 13th. Luncheon was served at 1 p.m. The meeting followed.

Large Bequest to New Haven Church

NEW HAVEN, CONN.—As the result of a \$150,000 bequest in the will of the late Dr. C. Purdy Lindsley, long a vestryman of St. Thomas' Church here, who died recently, work on the construction of a new church building for the parish will start early next fall, it is announced. Dr. Lindsley also bequeathed his own house for use as a rectory, \$100,000 for endowment, and \$50,000 for a rose window.

CLASSIFIED ADVERTISING

ANNOUNCEMENTS

Died

GRUNDY, JAMES, SR.—father of the Rev. Lee Grundy, died April 13, 1937 in his 73rd year.

SYLVESTER, MISS RUTHETTA M.—in Brookline, Mass., April 14. Funeral services were held at the Church of the Advent, Boston, on April 16. Interment was in Hanover, Mass.

Resolution

THE REVEREND CHARLES E. S. RASAY

Whereas Almighty God, in His wisdom, has seen fit to receive into the Church Triumphant our brother, THE REVEREND CHARLES E. S. RASAY, a priest of this Diocese, and since his retirement a communicant of a parish within this Deanery,

Be it Resolved: that we thus record our appreciation of his faithfulness to the Church, his devotion to the priestly office, and his genial Christian character.

And be it Further Resolved: that this resolution be incorporated into the minutes of the Rural Deanery of the Susquehanna (in the Diocese of Albany), inserted in THE LIVING CHURCH, and a copy sent to his nearest kin.

"May the souls of the faithful departed, through the mercies of God, rest in peace."

APPEAL

ST. MARK'S, W. FRANKFORT, ILL. In soft coal district. Coal mines are closed. Loyal congregation. Forty-five Communion this Easter. Men are unemployed. Without funds or income. Present building utterly inadequate. Men of parish offer their labor free to build church while unemployed. \$5,000 cash is needed. Project endorsed by Bishop White. Please send help. VEN. RALPH MARKEY, St. Mark's Church, West Frankfort, Illinois. (This ad is paid for by a friend.)

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ELLWOOD, REV. DONALD C., formerly rector of St. James', Cheboygan, Mich.; to be rector of St. John's, Catharine, and of St. Paul's, Montour Falls, N. Y. (Roch.), effective May 1st. Address, St. Paul's Rectory, Montour Falls, N. Y.

GLAZEBROOK, REV. DONALD, formerly rector of Holy Trinity Church, Spokane, Wash. (Spok.); to be rector of the Church of St. James-by-the-Sea, La Jolla, Calif. (L. A.), effective May 16th.

VIRGIN, REV. JOHN F., formerly in charge of St. Peter's Church, Pittsburgh, Pa. (P.); is now rector of that church.

NEW ADDRESSES

CREIGHTON, Rt. REV. FRANK W., D.D., formerly 32 Cathedral Ave., Garden City, L. I., N. Y.; 1925 Chicago Blvd., Detroit, Mich.

ANNABLE, REV. NEIL E., formerly 412 5th Ave., Dayton, Ky.; 214 Washington St., Bellevue, Ky.

CRYDENWISE, REV. HOWARD W., formerly 267 N. Pearl St., Albany, N. Y.; 37 Tower Road, Lexington, Mass.

HAMMOND, REV. DR. KENSEY J., formerly Hotel Altamont; 1815 Eutaw Place, Baltimore, Maryland.

MATTHEWS, REV. GORDON, formerly 918 Putnam Ave.; 2114 Cadillac Blvd., Detroit, Mich.

PECKHAM, REV. DR. JOHN L., formerly 8720 Pershing Ave.; 200 80th St., Niagara Falls, N. Y.

RICHARDS, REV. DR. G. SHERMAN, sailed on the *Queen Mary* April 21st and will spend May in England and June in France. Address, Guaranty Trust Co., 50 Pall Mall, London, S. W. 1, England.

RESIGNATION

WALKLEY, REV. DR. CHARLES T., resigns on August 3d as rector of Grace Church, Orange, N. J. (N'k), where he served for more than thirty years. He expects to live in retirement at Ivoryton, Conn.

CALENDAR OF COMING EVENTS

MAY

- 2-3. Convention of Iowa.
- 2-4. Convocation of Eastern Oregon.
- 4. Conventions of Easton, Pennsylvania.
- 5. Convention of Albany.
- 6. Convention of Northern Indiana.
- 9-10. Convention of Kansas.
- 11. Conventions of Bethlehem, Fond du Lac, Newark, New Jersey, Southern Virginia.
- 11-12. Conventions of Central New York, Delaware, Eau Claire, New Hampshire, New York, North Carolina, Rochester, West Virginia.
- 12. Convention of Alabama.
- 12-13. Conventions of East Carolina, Washington.
- 17. Convention of Western New York.
- 18. Conventions of Connecticut, Erie, Long Island, Rhode Island.
- 18-19. Convention of Southwestern Virginia, Convocation of Western Nebraska.
- 19. Conventions of Maine, Springfield, Virginia, Western Massachusetts.
- 23-28. Episcopal Social Work Conference.
- 25. Convention of Harrisburg.
- 25-26. Convention of Minnesota.

AMERICAN CHURCH UNION CYCLE OF PRAYER

MAY

- 10. Christ Church, Media, Pa.
- 11. St. Paul's, Klamath Falls, Ore.
- 12. St. John's, Pleasantville, N. Y.
- 13. Nativity, Bridgeport, Conn.
- 14. St. James the Less, Philadelphia.
- 15. St. Luke's, New York.

CHURCH CALENDAR

MAY

- 1. SS. Philip and James. (Saturday.)
- 2. Fifth (Rogation) Sunday after Easter.
- 3, 4, 5. Rogation Days.
- 6. Ascension Day. (Thursday.)
- 9. Sunday after Ascension.
- 16. Whitsunday. (Pentecost.)
- 17. Whitsun Monday.
- 18. Whitsun Tuesday.

CHURCH SERVICES

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Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

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NEW YORK

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Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer, 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

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THE REV. H. W. B. DONEGAN, Rector

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8:00 A.M., Holy Communion.
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

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Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

- 19, 21, 22. Ember Days.
- 23. Trinity Sunday.
- 30. First Sunday after Trinity.
- 31. (Monday.)

Chicago Coronation Service

CHICAGO—A coronation service patterned after that authorized by the Archbishops of Canterbury and York for use in English churches, is being arranged by Dr. Duncan H. Browne, rector of St. James', Chicago, and will be held in that church on May 16th.

Lewis Bernays, British consul general in Chicago and a vestryman of St. James', and other British leaders and organizations in Chicago are coöperating in arrangements for the service. Such groups will attend in a body.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector
8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
Noonday Service Daily (except Saturday) 12:15

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Mass, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

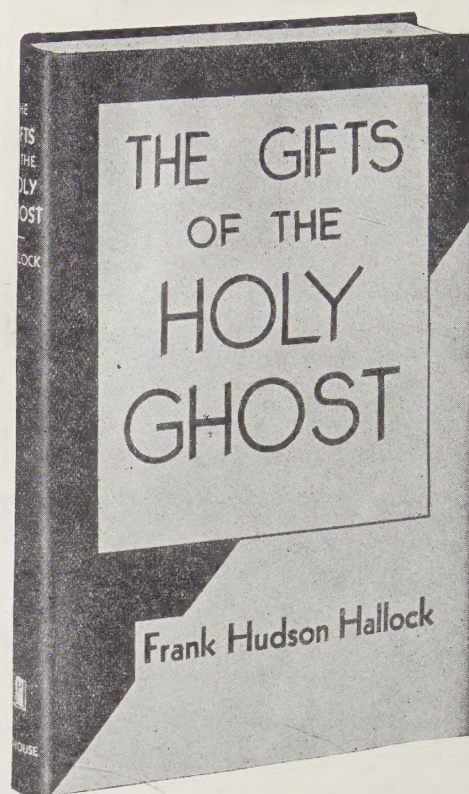
All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

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